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ANNEK ANNEX













A  
CONTINUATION  
OF THE  
ACCOUNT  
OF THE

Ministers, Lecturers, Masters and  
Fellows of Colleges, and Schoolmasters,  
who were *Ejected* and *Silenced* after  
the Restoration in 1660, by or before the

*Act for Uniformity.*

To which is added,

The Church and Dissenters compar'd as  
to Persecution, in some Remarks on Dr.  
*Walker's Attempt to recover the Names and Suf-  
ferings of the Clergy that were sequestred, &c.  
between 1640 and 1660.*

And also

Some Free Remarks on the Twenty-eighth Chapter  
of Dr. Benner's *Essay on the 39 Articles of Religion.*

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VOL. II

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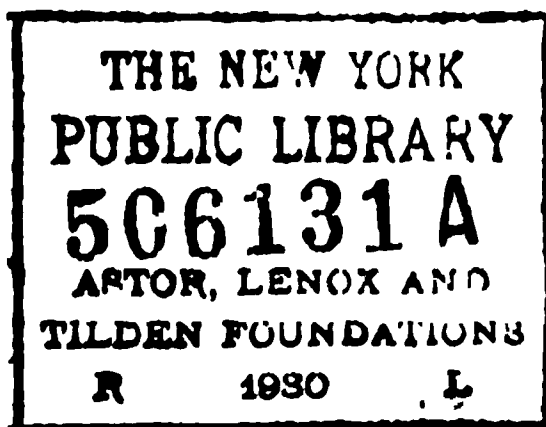
By EDMUND CALAMY, D.D.

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A  
CONTINUATION  
OF THE  
ACCOUNT  
OF THE  
MINISTERS, &c.

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*The* EJECTED, &c.

IN THE

County of LEICESTER!

Page 419. **F**ROM *Fenny Drayton*: Mr. NATHANIEL STEPHENS, M.A. Add; In his younger Days, he was a very hard and close Student; often spending sixteen Hours a Day in his Study: And his Thoughts would be sometimes so close and intent, that he would strangely forget himself. In his old-Age, he was pleasant and chearful. One that was then well acquainted with him, has given me this Instance of it among others; when he came with his Friend, and knock'd at



Door, at *Stoke* near *Hinkley*, he call'd to them to come in, and ask'd them, whether of the two, the Blind or the Lame, he would have had open the Door for them? He being at that Time lame, and not able to rise out of his Chair without Help; and his Wife blind; and none of the Family near at hand.

Though he was a Man of a generous Catholick Spirit, yet he had a great Aversion to that Ceremoniousness, which was carried so high by some, in the Reign of King *Charles I.* He would often tell a Story of what happen'd in the *West*, where he was born, when he was young. A Clergyman coming into the Church, went up to the Chancel to bow to the Altar. It so happen'd, that there was no Altar there, but the Communion-Table stood against the East-Wall, and a Boy sat upon it. The Boy seeing the Priest coming towards him, sipt down, and stood before the Table, upon his Feet. At length the Priest made a low Bow, and the poor Boy thinking it was to him that the Respect was paid, bow'd as low to him again; and the Bows were repeated three times on each Side; the Boy being a little surpriz'd at the Priest's wonderful Civility. In this Case (he said) the Boy knew well enough who it was he bow'd to: But whether or no it was so as to the Priest, is questionable. For the God whom Christians worship, is no more in the East, than in the West; no more in the Chancel than in the Church; nor no more there, than in the House or Field, unless when his People are there worshipping him, in Spirit and in Truth at which Times he is with them by his SPIRIT and Grace. Before the Coming of CHRIST, it was the Duty of the Jews in the Western Parts, to worship towards the East, because *Jerusalem* and the Temple stood that Way, 1 *Kings* viii. 48. *Dan.* vi. 10. And this might be the Reason why some Christians in the Primitive Times took up the Fashion of Praying towards the East. They judaiz'd in that, as well as in some other Things. But now Mount *Sion* is no more holy than Mount *Gerizim*, or the Mountains in *Wales*. Happy were it for the  
World

World if *John* iv. 20, to 24, were generally understood.

His Treatises on the *Revelation*, I am inform'd were after his Death in the Hand of Sir *Charles Woolsey*. And Mr. *Caldwell* of *Cambridgeshire*, had his Leave to copy out one of them, which was on the Slaughterer of the Witnesses, *Rev.* 11. Of this I shall give the Reader a short Account in Mr. *Caldwell's* own Words.

" It appears by his printed Book on *Rev.* xiii.  
 " 17, 18, that he reckon'd the *Roman* Kingdom,  
 " set forth by the Legs of Iron, and the Toes of  
 " Iron and Clay, *Dan.* ii. 33, 40, to 43, to begin  
 " sixty Years before the Birth of *CHRIST*, when  
 " *Pempey* took *Jerusalem* and brought the *Jews* the  
 " People of *GOD* under the *Romans*. From thence  
 " to *A. D.* 606 when *Phocas* the Emperor made the  
 " Bishop of *Rome* universal Bishop, are six hundred  
 " sixty-six Years, which is the Number of the Name  
 " of the Beast, *i. e.* of his Authority and Power;  
 " his universal Headship or Supremacy, when he  
 " began to be the Image of the *Cæsars*, to reign  
 " over many Nations, and uphold *Idolatry* and Su-  
 " perstition as they had done.

" But he did not make the one thousand two  
 " hundred and sixty Days or Years of the Witnes-  
 " ses, *Chap.* xi. 3, and of the Woman in the Wil-  
 " derness, *Chap.* xii. 6, which is the same Time  
 " with the forty-two Months of the first Beast,  
 " *Chap.* xiii. 5, to begin at the Year 606, but at  
 " the Year 460, when the Empire was divided in-  
 " to ten Kingdoms.

" The two Witnesses, *Chap.* xi. 3. he thought to  
 " be the same with the Remnant of the Woman's  
 " Seed, which keep the Commandments of *GOD*,  
 " and have the Testimony, *Witness* of *JESUS*  
 " *CHRIST*, *Chap.* xii. 17, whom the Dragon went  
 " to make War with, and set up the Beast as his  
 " Vicegerent to do it, *Chap.* xiii. 1, 2.

" This Remnant of the Woman's Seed is call'd  
 " so with Respect to a former Seed, the Primitive  
 " Martyrs, who overcame the Dragon and brought

“ down Heathenism by their patient Sufferings for  
 “ the Truth, by the Blood of the Lamb, and by  
 “ the Word of their Testimony *ᾠδὴς*; and they  
 “ loved not their Lives unto the Death, *Chap. xii.*  
 “ *II.*

“ So that CHRIST's two Witnesses are all the  
 “ Martyrs put to Death by the Beast. CHRIST  
 “ gives Power, or his Spirit to them, *Chap. xi. 3.*  
 “ So that they being his Elect, do not worship the  
 “ Beast, as all that dwell on the Earth do, whose  
 “ Names are not written in the Lamb's Book of  
 “ Life, *Chap. xiii. 8*: But they prophesy, *i. e.* testify  
 “ by their Profession and Practice, against Antichri-  
 “ stian Idolatry and Superstition. This they do  
 “ in a mournful manner, cloathed in Sackcloth,  
 “ mourning for the Iniquities of the Times, for  
 “ 1260 Years.

“ They are compar'd to *Haggai* and *Zechariah*,  
 “ *Chap. xi. 4*, by whose Means the Temple was re-  
 “ built after the Captivity of *Babylon*: And to *Eli-*  
 “ *jab* and *Elisha*, and to *Moses* and *Aaron*, because  
 “ of the Judgments which GOD from Time to  
 “ Time would send upon their Enemies and Perse-  
 “ cutors, *ver. 5, 6.*

“ But he did not think that the Slaughter of the  
 “ Witnesses spoken of, *ver. 7*, was to be after the  
 “ End of the 1260 Years of their Propheying: For  
 “ then the Beast shall be destroy'd; nor in the last  
 “ three Years and half of them: But that it hath  
 “ been, is, and will be, in all that Time, in one  
 “ Place or other. For CHRIST would still raise  
 “ up such, as should bear Witness to his Truth;  
 “ and the Beast would still persecute and at last  
 “ kill them, when each of them in their several  
 “ Times and Ages shall have finish'd his Testi-  
 “ mony.

“ And their dead Bodies should lie in the Street  
 “ of the great City, which for its Cruelty to the  
 “ People of GOD may be compar'd to *Sodom* and  
 “ *Egypt*, and *Jerusalem*, in the worst Times of that  
 “ City, *ver. 8. i. e.* this Slaughter of the Witnesses  
 “ should be publick, in the several Countries under  
 “ *Rome.*

“ And

“ And the greatest Part of the People being carnal and Idolaters, shall rejoice in the Death of CHRIST’s Witnesses, and not count them worthy of Christian Burial, nor of any Burial, because they esteem them to be Hereticks, v. 9, 10.

“ But then, ver. 11, 12; after the three Days and an half, i. e. the Time, and Times, and half Time, which is all one with the forty-two Months or one thousand two hundred and sixty Days or Years, (for in three Years and a half, reckoning thirty Days to the Month, there are forty-two Months or one thousand two hundred and sixty Days) the Witnesses shall be no more slain so as they have been; this is their rising again, when their Cause, which they suffer’d for shall be set up with Majesty in the Earth: And this is their ascending into Heaven.

“ At that Time there shall be a great Earthquake; i. e. a Change of the State of Kingdoms, ver. 13, and Rome shall fall in some considerable Part of the Jurisdiction which once she had within the Territories of the ten Kings, and a great Multitude of Men shall perish, and others shall be converted.

*Pag. 421. Loughborough:* Mr. OLIVER BRUMSKILL. Add; He was a judicious solid Divine, and excellent Preacher, and holy Liver. He liv’d with that eminent Saint, the old Lady Bromley, Widow to Judge Bromley. His Deportment was grave and serious, his Temper mild, humble and peaceable; but he was a little reserv’d. This Living is reckon’d worth 300 *l* per An.

*Ibid. Narborough:* Mr. MATTHEW CLARKE, M.A. He was a younger Brother of a genteel Family. Born about the Year 1630, in the County of Salop, in which County his Father was a Minister near Ludlow. I have been also inform’d that his Grandfather was a Minister, and benefic’d in Cambridgeshire far from Ely.

He was educated first in Cambridge  
London, and afterwards in

*minster*; and went from thence to *Trinity-College* in *Cambridge*, where *Dr. Hill* his Uncle that took care of him, was the Master; and *Dr. Templer* was his Tutor. While he was in the College he associated with several, who were remarkable for Religion, and us'd to spend Time together in such Exercises as were proper to further them in the principal Part of their Preparation for that Work which they mainly design'd. He was an indefatigable Student both before and after he was Fellow of his College, and noted for one that was a good Grammarian, well vers'd in the Classics, and eminent for the Oriental Learning: But ever remarkable for his Modesty. He was Moderator of his Year in the Sophisters Schools, and came off with Credit.

He went into *North Britain*, as Chaplain to *Col. Hacker's* Regiment; and afterwards waited upon *General Monk*, as he pass'd through *Leicester*, in his March from the North to *London*; but could make nothing of him, or at all judge of his Intentions.

He was presented to the Living of *Narborough*, reckon'd worth above 120 *l per An*, by *Mr. Stratford* the Patron. He came to it in 1657, and so enjoy'd it about four or five Years, being ejected in 1662. He had a Competitor for the Living, but carried it from him. And it so fell out that this his Competitor, was afterwards his Successor in the Living: For he chang'd with the Times, and as I am credibly inform'd, died miserably. Upon this Occasion he appear'd before the *Triers*, *Mr. George Griffyth* being in the Chair. *Mr. Stratford* the Patron much press'd *Mr. Clarke* to Conformity upon the Restoration: But he could not by any Means bring his Conscience to a Compliance with what the Law requir'd in order to it.

*Dr. Walker*, *Att. Part II. p. 203*, mentions one *Mr. Bendy* as the Sequestred Minister of *Narborough*, and says that he was a very worthy Person; and that he liv'd to be restor'd.

*Mr. Clarke* had an Estate of 50 *l a Year* in *Shropshire*, which he gave to his Sister, never intending to marry; though he afterwards saw Occasion to change his Mind. He was no sooner married, than

than he gave Notice of it to his College, having no Desire to defraud them of those Profits which were no longer due to him : And they on the other Side dealt as honourably by him, and voluntarily made a Return to him, of some considerable Arrears, which he was so far from expecting, that he did not know that they were due.

After his Ejectionment he continu'd preaching up and down in *Leicestershire* and the neighbouring Parts, readily embracing all Opportunities of Service that offer'd ; and tho' there were some furious Justices of the Peace about the Country, that watch'd him narrowly, yet he had the Happiness for some time to escape them : But at length it came to his Turn as well as others to suffer for Nonconformity, and I am inform'd he was three times imprison'd in *Leicester Jail*, for the Crime of Preaching.

He liv'd at first after his being silenc'd, in a very lonesome House in *Leicester Forest* ; but was driven from thence by the *Five Mile Act*, and went to *Stoke Golding*, where he had the agreeable Company of Mr. *Stephens*, Mr. *Shuttlewood*, and Mr. *Southwel* in his Neighbourhood. From thence he was invited to *Harborough*, where he settled a Meeting about the Year 1673, and had a large Congregation. At the latter End of King *Charles's* Reign, he was excommunicated, and prosecuted upon the Act for 20 l a Month, and his Goods were seiz'd. When K. *James* gave Liberty to the Dissenters, he (as well as others) was much press'd to sue for a Reparation of Damages, and had a fair Prospect of succeeding ; but he forbore, for fear least such an Attempt, (as Circumstances then stood) might do more Hurt than Good.

His Judgment was Congregational : But nothing of Party could alienate his Affection from true Piety, in whomsoever he beheld it : Nor was it his Custom to speak Evil of any Man, where there was not a notorious Cause for it.

He was very remarkable for his Humility, and the low Thoughts he had of himself and his own Performances, which made him very backward to censure the Weaknesses of such as he happen'd to hear.

And

And when some have done it, and then ask'd him his Opinion, he would readily reply, that he thought the Person censur'd, preach'd better than he used to do himself. And if he at any Time by Way of Diversion, related the Infirmities of any such, it was not to the Prejudice of the Persons, because he carefully concealed their Names. Thus he told one that he was very free with, (from whom I had it) of a certain Person's preaching upon a Text, which had the Word *behold* in it: And this Preacher, (without doubt with a Design to shew his Learning) took Occasion to tell his Audience, that the Word in the *Hebrew* was *Hinneb*, but in the *Greek* it was *Ekke*: By which (said the Old Gentleman very pleasantly) I perceiv'd he understood some *Hebrew*, but no *Greek* or *Latin*.

And as he was backward in censuring others, so was he very patient in bearing and forgiving Censures pass'd upon himself: For he did not wholly escape these, especially during the Giddiness that was for some time very observable in those Parts, where his Lot was cast. But by his Meekness and Forbearance he triumph'd over that Usage; and such as shew'd a Slight of him for some Time, did afterwards value him the more, when they came to be better settled. His Carriage was so inoffensive, and his Charity so large, that he was generally belov'd, by those whose Minds were not rankled with an inveterate Malice against true Goodness. Hence he had the good Word of many, with whose Opinions he could not agree. Particularly when Mr. *Richard Davis*, made a Stir in his Neighbourhood, and created him some Disturbance among his own Flock, yet many of his censorious Followers, would speak with Respect of Mr. *Clarke*; apprehending probably that it would be a Disservice and Discredit to their Party, to inveigh against a Person of such an establish'd Character. He was much acquainted with Mr. *Maidwell*, and Mr. *Browning*, two worthy Ministers not far from him, and concurr'd in his peaceable and mild Way with the former of them, in opposing the turbulent Proceedings of that strange Generation.

His

His own Preaching was indeed very plain, as God had suited him to the Capacities of the People among whom he chiefly design'd to employ him: But he was an Instrument of doing good to many Souls: and the Country round about have Reason to bless God for him, as a Promoter of true Piety; if that is an Advantage in any Place.

When he settled at *Harborough*, he used every *Lord's-Day* Morning, (let the Weather be what it would) to ride to *Asby*, three long Miles off; and having preach'd there, and taken a short Dinner, to return and preach at *Harborough* in the Afternoon, where his Auditory was numerous. This was a Fatigue which younger Ministers wonder'd how he was able to endure: But his natural Constitution was strong, and he went through it many Years.

While he was thus engag'd, he had Offers made him that were more advantageous for this World: But nothing could draw him from his People, as long as he was capable of serving them.

He was naturally generous, and used to be very liberal to Strangers, who went about with plausible Stories, in order to raise Compassion: But afterwards finding he had been frequently imposed upon by such Creatures, he prudently retrench'd those Expences.

One Thing however, may deserve here to be remember'd of him, wherein he shew'd his Regard to the Liberty of the Subject. Some few Years before he was disabled from Preaching, the Assessors were put upon rating him to the King's Tax, for his Salary from his People, without the least Warrant for it from the Act of Parliament that was then pass'd for a Tax. A Relation of his suggested this to him, that if the Act had not tax'd him, for him to pay to his Assessment would be a betraying the Rights of the Subjects: Whereupon he resolv'd to stand it out. Some angry Justices threaten'd to send him to *Leicester* Jail in a Cart. But when they had thought a little on the Matter, they became cooler, and sent to request him to pay it that Time, and promis'd it should  
be



be repay'd him again. But he still refusing, they who appear'd so bent upon giving him Trouble, thought it their safest Course to make up the Sum among themselves, without his being at all concern'd in it.

His Inclination to the *Oriental* Languages, wherein he was so well skill'd, discover'd itself in his Learning the Modern *Persic*, when he was sixty-six or sixty-seven Years of Age, about the Year 1696 or 1697.

He continu'd his painful Labours, till he was seiz'd with the Dead Palsy on one Side: And then thinking his Work done, he remov'd to *Norwich*, to live with his Daughter Mrs. *Allen*, where her Husband liv'd: And there he died about 1708, little short of eighty Years of Age.

He left behind him a Son of both his Names, a Minister among the Dissenters, who had a considerable Congregation in *Miles Lane* in *Canon-street* in *London*: Who died in 1726.

Pag. 421. l. 6, from the bottom, where Mr. *Oates* the *Anabaptist* is spoken of, this Note may be added in the Margin; this Mr. *Oates* was the Father of Dr. *Titus Oates*, the Discoverer of the Popish Plot in 1678.

Pag. 422. *Gumley*: Mr. *KESTION*. It should be, Mr. *NICOLAS KESTIN*, M. A. He was brought up at *Cambridge*. His Living was 120 l. per An, and he was one of eminent Piety. After his being Silenc'd, he went to *Leicester*, and was Pastor of a Congregation there for several Years. He died at about seventy-six Years of Age.

*Ibid. Kibworth*: Mr. *JOHN YAXLEY*. Add, He was a plain hearted, sincere, humble, pious, communicative Person, a faithful Friend, and very zealous in promoting Reformation, both in his own Parish, and in the whole County, while he was in Publick. Dr. *Walker* Part II. p. 269, mentions this Mr. *Yaxley* at *Kirkworth Beauchamp* in this County; which Living he says he had in 1654.

*Pag. 423. Cole Orton:* Mr. SAMUEL OLDERSHAW. It appears from Dr. *Walker*, Part II. p. 333, that this was the sequestred Living of Mr. *William Pestell*. The Doctor calls the silenc'd Nonconformist OLDERSHAM, I suppose by Mistake. He says he got this Living in 1654.

*Ibid. Raunston and Hoofe:* Mr. SHUTTLEWOOD. His Name was JOHN. He was a very acceptable and useful Preacher, and not only much valued in the Place where he stately laboured, but in all the Country round about. But he could not be suffer'd to live in quiet, and was forc'd out of one County into another: And was one while in *Leicestershire*, and another while in *Northamptonshire*: And yet though he met with a great many Troubles, and was forced to make frequent Removes, he bred up some few for the Ministry, who prov'd valuable and useful Men, of which Mr. *William Sheffeld* was one.

*Pag. 424. Congerstone.* Mr. GEORGE WRIGHT. Add; after his Ejectment, he took a Farm at *King's Heath* in the Parish of *King's Norton*, and manag'd it with great Pains and Care to maintain his Family.

*Ibid. Witherley:* Mr. JOHN CHESTER. Add; This was accounted the most wicked Town in all the County: So that it was said by several Ministers, that they would not have accepted of the Living (had it been offer'd them) upon any Terms. But in some Time they were so wrought upon, that Mr. *Chester* had the general Love of the People, both in the Town and Neighbourhood. One indeed being some way disgusted, took up a Resolution, that he would hear him no more: But coming once to Church, upon the Report of a Stranger's preaching, he said he was asham'd to go out upon seeing Mr. *Chester* come in; and so he stay'd: And it pleas'd GOD, he was so convinc'd by that Sermon, that he ever after prov'd

as true a Friend to him as any in the Parish. There were also two others, the one an ordinary Weaver, and the other a mean Farmer, who upon the Turn of the Times discover'd their Malice. They took an Oath before a Bench of Justices, that he pray'd against the King, about the Time of *Worcester* Fight, on such a particular *Lord's-Day* as they nam'd. But it so happen'd, that Mr. *Chester* was at that Time at *London*; and Mr. *Doughty* who supply'd for him that very *Lord's-Day*, took an Oath that he did so, upon Mr. *Chester's* Absence, and all the rest of the Parish confirm'd their Deposition, and cry'd Shame on those who swore so falsely. But such Things as these, were very common in those Times.

The Name of the Parson who treated Mr. *Chester* so ill, after the Restoration, I am inform'd was *Bucknall*. When Mr. *Chester* was from home, he demanded Entrance into the Parsonage House, and the Servants denying it, he fetch'd a Smith's Sledge, and broke open the Door, and not only turn'd them out, but threw out what Goods he pleased into the Street, and the rest he kept. Mr. *Chester* demanding them of him, he told him if he went to Law for them, he would swear him out of his Life. Upon this he went for *London*; and preach'd once every *Lord's-Day* for Mr. *William Fenkyn*, at *Christ Church* till the silencing Act for Uniformity took Place.

This Mr. *Bucknall*, was afterwards, (as I am inform'd) very Severe upon the poor People at *Wetherley*; and upon every little Occasion was for getting them excommunicated. A Difference happening to arise, he (among others) excommunicated the Lord of the Mannor. The *Lord's-Day* after, his Servants coming to Church, and the Parson seeing them as he was reading Prayers, order'd the Clark to turn them out; but they refus'd to stir: Whereupon, he came himself in his Surplice, and pull'd them out; telling them he was resolv'd to be reveng'd on their Master, for affronting him. The Gentleman taking a Friend with him, who was one that he thought might have some Influence,

fluence, visited Mr. *Bucknall*, and endeavoured by reasoning to mitigate his Passion. But he was of an implacable Spirit, and would hear no Reason, and swore he would be reveng'd; wishing he might never speak more, if he were not. And very soon after (as I am credibly inform'd) he was taken ill, and never did speak any more, but died in three Days.

I know of nothing of this good Man's in Print, but a Preface that he has prefix'd to a Practical Treatise of Mr. *Oliver Heywood's*, intit. *Heart's Treasure*. His only Son was bred for the Ministry, and preach'd one Sermon, which was afterwards printed, and then turn'd his thoughts to Physick.

Pag. 425. *Swepton*: Mr. HENRY WATTS. Add, M. A. He was of *Sidney-College* in *Cambridge*. He took the Degree of M. A, in 1651. He was ejected from *Swepton*, (a Living I am inform'd worth 200 l a Year) in 1662. It appears from Doctor *Walker* in his *Attempt*, Part II. p. 366, that this was a Sequestration: But Mr. *Standish* that was turn'd out in the Parliament Times, died before the Restoration. Mr. *Watts* was succeeded by Dr. *John Gery*, and maintain'd a very friendly Correspondence with him to the Day of his Death: And the Doctor also us'd upon all Occasions to express a great Esteem and Value for him. Mr. *Watts* had several Children when he left *Swepton*, from whence he remov'd to *Weddington*, a little Village in *Warwickshire*, where he lived above twenty Years, having very friendly and neighbourly Conversation with Mr. *Armstead* the publick Minister. Their usual Way was this; that on every Day, (excepting *Lord's-Day*) Mr. *Watts* went in the Morning about eleven to visit Mr. *Armstead*, and he return'd his Visit in the Afternoon about four, each Visit being of about an Hour's Length. Mr. *Watts* constantly went to Church on *Lord's-Day* Morning, and in the Afternoon (when there was no Sermon in Publick, Mr. *Armstead* preaching at another Village in that Neighbourhood) he preached to his own Family, admitting a fe

bours, but keeping within the Number allow'd by Act of Parliament. At length he remov'd from hence, to *Barwell* in *Leicestershire*, and upon his Removal Mr. *Armstead* us'd to say, he had lost the best Friend and Neighbour that ever Man had. A Legal Toleration being granted Dissenters, he at the Request of many Inhabitants of the neighbouring Towns, preach'd publickly at *Hinkly* in *Leicestershire*, two Miles from *Barwell*, on *Lord's Day* in the Afternoon; and he was well pleas'd with such an Opportunity of exercising his Ministry. He had some Hundreds of Hearers, and he preach'd constantly, and was not hinder'd by Badness of Ways, or Weather, or the Infirmities of Age, or any thing else but Sickness. He settled a Congregation of sober serious Christians, among whom he spent his Pains freely, without any Allowance, or any Acknowledgment from them, except a few inconsiderable Presents, and continu'd with them till he was remov'd by Death, on *Feb. 2. 1687*, in the sixty-third Year of his Age. And after his Decease, the People whom he had preach'd to, chose another to succeed him.

He was buried in the Church at *Barwell*, and his Funeral Sermon was preach'd by Mr. *Pagitt*, at that Time Minister of that Parish, who gave his Auditory a very handsome Character of him; telling them of his obliging Temper, and gentlemanly Behaviour: His great Friendliness, and Usefulness in reconciling Differences, to the saving great Expences in Law: His Exemplariness in relative Duties, and particularly in the Management of his Family, which was attended with a remarkable Blessing from Heaven: His great Moderation and Charity, which recommended him to all the Gentlemen in the Neighbourhood, who treated him with great Respect: Signifying withal, that he did not know any one, who had more real Friends, and fewer Enemies than he; and that he was such a religious, conscientious, useful Person, that not only his numerous Family, but the Publick also, had great Loss by his Decease.

He was indeed as I am credibly inform'd a Man of good Learning, of great Moderation and Charity, and of a very exemplary Life, and a generous Gentleman like Carriage and Behaviour, and universally lov'd and esteem'd by such as were acquainted with him. He was one of a solid Judgment, and had good Understanding in the Law; he was often consulted in difficult Matters, and his Advice was frequently taken and follow'd, and found good and wise and safe. Many wonder'd at his Nonconformity, considering his encreasing Family: But that was not the least Temptation to him to act against the Sense of his own Mind; and God remarkably bless'd and prosper'd him. Ten of his thirteen Children liv'd to be Men and Women; and he educared them well, and comfortably provided for their Subsistence in the World. And indeed it is amazing, that leaving such a Living, with such a Family as he had, and was like to have, he should get through the World so comfortably, and leave any thing behind him: But he trusted Providence, and God bless'd and succeeded his prudent Management. Tho' he was offer'd some good Preferments in the Church if he would have conform'd, he never could be satisfied with ministerial Conformity to the last.

*Pag. 425. Sibston: Mr. SAMUEL DOUGHTY.* Add; Younger Brother to the Polite and Politick Mr. *Thomas Doughty* of *Medburn*, who conform'd. He was exemplary in his Life, and of a meek, humble, peaceable modest Temper, and a good Preacher.

*Pag. 426. Lutterworth: Mr. JOHN ST NICOLAS.* He died at *Burbage* in this County, *May 27, 1698*, in the ninety-fifth Year of his Age.

One of the Things he hath printed besides what was mention'd before, is, *An Help to Beginners in the Faith*, containing some explicatory Questions, upon the *Creed, Lord's Prayer, Ten Commandments*, and some choice Scriptures: Which was first published 1642 and lately reprinted in 1719. 8vo.

I am told as to the Earl of *Kent* whose Daughter Mr. *St Nicolas* married, that he was an old Puritan, and Incumbent of a Living, and met with Trouble in the Ecclesiastical Courts, on Account of some Failures in Point of Conformity: And when the Honour came to him as Heir of that noble Family, he was not to be prevail'd with (tho' press'd by many) to quit the Ministry, but held on officiating as before, and had no farther Molestation or Disturbance.

I observe as to this Mr. *St Nicolas*, that he has prefix'd to his *History of Baptism*, (which he has dedicated to *Anthony* Earl of *Kent*) a short Address to the Governors and Ministers of the Colonies and Plantations in *New England*, especially the Old Planters, in which he styles himself, *An Adventurer in the first Plantation*, as well as a *Sympathizer in their Joys, Fears and Sorrows*.

Pag. 426. lin. 26: Instead of *Master of*, it should be, *Usher in*, &c.

Pag. 429. lin. 31: Instead of, *the Archbishop of Canterbury*, let it be, *Archbishop Sheldon*.

Pag. 429. towards the Bottom, it is intimated that the Bishop of *Lincoln* gave Mr. *Shaw* a Licence, upon such a Subscription as his own Sense dictated and inserted. Hereupon Mr. *Lewis* in his written Observations upon my Account, &c. seems afraid I should suppose none of my Readers were capable of understanding the Form of the Licence in the Margin, because it is in *Latin*. Whenas nothing was more remote from my Thoughts. He adds, that the thirty-ninth Canon was to direct the Subscription, and not Mr. *Shaw's* Sense. If he will be at the Pains to consult Mr. *Shaw* of *Derby* (who is the Son of this worthy Person) he may perhaps receive Satisfaction, that there was a greater Variation in the Subscription he made, than he seems to allow for.

Pag. 435. lin. 12: Instead of *little Stature*, let it be, *middle Stature*.

And lin. 13. let *not very promising*, be chang'd into *not very penetrating*.

*Pag. 426.* At the End of the Character of Mr. SAMUEL SHAW, let this be added :

The Originals of the Presentations mention'd above, and the Licences, and the Bishop's Letter, are in the Hands of his Son Mr. *Ferdinando Shaw*, M. A., Pastor of the Congregation of Protestant Dissenters in *Darby*, who succeeded Mr. *William Croffe*, *March 25. 1699.*

Mr. *Lewis* of *Margate* in his Observations on my Account of the Ejected, &c. finds great Fault with Mr. *Shaw's* Licence to teach School. He says, it is different from all the Forms that he ever saw : And that it seems a Jumble, of a Provincial Licence, and the Licence of a Schoolmaster for a Free School together. For this I am not responsible. It is enough that I have publish'd it as it was transmitted to me ; and now added where any one may get the Sight of it, whose Curiosity may make him desirous of it.

*Ibid. Market Harborough:* Mr. THOMAS LOWRY: He was a Scotch Man, and in a Living in *Essex*, before he came hither.

*Ibid. Blaby:* Mr. THOMAS BOSSER. He, and Mr. *Swayne*, and Mr. *Stephens* of *Fenny Drayton*, were engag'd in a Dispute for Infant Baptism against Mr. *Robert Everard* and other Anabaptists in 1640, as appears from Mr. *Swayne's* Answer to Mr. *Everard*, at the End of Mr. *Stephens's* Precept for the Baptism of Infants, *pag. 64.*

*Pag. 437. Castle Dunnington:* Mr. THOMAS SMITH. Add; He was born at *Kegworth* in this County, of good Parentage. He became the Minister of this Parish, about the Year 1657, and he remain'd there till the year 1700. His Life and his Preaching. His very Enemies. He was well esteemed when toleration, he preach'd



preach'd once a Month freely at *Dunnington*, and liv'd not long after ; having spent himself in the Service of his Master.

*Pag. 437. Edmunthorp* : Mr. JOHN WRIGHT. Add ; After his Ejection, he retir'd to *Lessingham* near *Sleaford* in *Lincolnshire*, where he had a small Estate. There he spent the Remainder of his Days, and was lov'd and honour'd by his Neighbours ; especially by Sir *William York* and his Family, for his Prudence, Moderation, and Usefulness, in promoting Knowledge and Piety amongst them.

*Ibid. Humberston* : Mr. RICHARD ADAMS. He was an Anabaptist : And succeeded Mr. *Daniel Dyke* in the Care of the Congregation at *Devonshire Square*, and died a few Years since. A Man of great Piety and Integrity.

*Ibid. Reresby* : Mr. WILLIAM GRACE. He was a serious, humble, grave Person, well esteem'd of by his Parish, but especially by Major *Hubbart*, and his Family, for the Holiness of his Life, and his edifying Preaching. He had a great many Children, who with their Parents were reduc'd to great Want ; insomuch that Water was their common Drink. He was nearly related to Archbishop *Sheldon*, to whom Applications were made for his poor distress'd Family ; but no Relief could be obtained there, unless Mr. *Grace* would conform ; which if he would yield to, great Things were promis'd : But this mov'd him not to act against his Conscience. Some time after (I am inform'd) the Bishop recover'd so much Humanity, as to take some Care of two of the Children. His Parsonage was reputed worth 130 or 140 *l per An.*

*Pag. 438. Hallaton* : Mr. MAURITIUS BOHEME. He was in good Esteem for his Learning and Piety. After his Ejection, he retir'd into his native Country *Germany*. Mr. *George Boheme* of *Sleaford* in *Lincolnshire* was his younger Brother.

He publish'd, *A Christians Delight*, or Scripture Meditations in one Century; with an Appendix, against promiscuous Admission to the Sacrament, and a Latin Dedication to Sir *Arthur Haslerig*, 8vo. 1654. *The Pearl of Peace and Concord*; a Treatise of Pacification, between the Dissenting Churches of *Christ* written in high *Dutch* by Dr. *Bergius* (Chaplain to the Elector of *Brandenburg*) Uncle to Mr. *Bobeme*, who translated it into English.

Pag. 438. *Kimcote*; it should be *Kingcote*: Mr. BENJAMIN SOUTHWOOD. Dr. *Walker*, Part II. p. 380, says he got himself possess'd of this Living in 1655. But for any Thing that appears, he both got the Possession of it honourably, and might have kept it legally, if he could but have satisfy'd his Conscience with Conformity.

*Ibid.* 438. *Laughton*: Mr. RICHARD MUSSON. I find in the Title of *Harvest-home*, he is stil'd Mr. O<sup>r</sup>. MUSSON.

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## The EJECTED, &c.

### IN THE

## County of LINCOLN.

Pag. 439. **L**INCOLN City: Mr. EDWARD REYNER, M. A. In the Account given of him, Pag. 445, l. 19; Mr. *Thomas Reyner*. His Name was *John*.

Pag. 446. *Authorpe*: Mr. THOMAS SPADEMAN. At the End of the Account of him, add, He died in 1678: And was Father to Mr. *John Spademan*, first of *Rotterdam*, and afterwards of *London*.

*Pag. 446. Grantham: Mr. HENRY VAUGHAN.* Add, He was an excellent Preacher, and had an extraordinary Gift in Prayer, wherein few excell'd him. He was very zealous against those in Power from 1648 to 1660, especially *the Rump Parliament*, and their Adherents. It was ordinary with him to declare with the utmost Abhorrence against putting the King to Death, in the Presence of the Republican Officers of the Army. When Sir George Booth was up in Arms for the King's Restoration in 1659, he got several Ministers to spend a Day in Fasting and Prayer, at his House, for the Success of the Enterprize. When *Lambert's* Officers afterwards in the same Year, made a short Stay at *Grantham* in their March into the North against *Monk*, he enrag'd them by his free Reproofs; and they (especially Col. *Axtel*) severely threaten'd to rout him from *Grantham*, if they return'd victorious. Often did he expose himself to great Danger, by his being over hot in those Times. Once he very narrowly escap'd great Trouble. As he was reading in a Bookseller's Shop in *London*, with his Back toward the Door, a Pursevant came in and told the Bookseller, that he and three more had spent four Days in searching for one *Vaughan*, who the *Lord's Day* before preach'd a seditious Sermon against the Government, at some Church in the City which he nam'd; but said they could not find him: And he escap'd. The Parliament's Voting in the King, was not more joyful to any Man than to him. Yet notwithstanding all this, soon after the King's Return, he was committed to the Jail in *Grantham*, call'd the *Old Shop*, for not reading the Common Prayer. He did not continue there long then: But he was long a Prisoner in *Lincoln Castle* in 1661 for that Omission. And as I formerly related, went once and again to *Bermudas*, and was much expos'd. And I have some Reason to believe this was the Person pointed at by the Author of *the Conformists fourth Plea for the Nonconformists*, p. 41, when he says he was well acquainted with one of the Nonconformists, (and adds, that he never

never was acquainted with a more loyal, sincere honest Man) who after many Disgraces and sharp Trials, especially to a generous genteel Spirit, in England, went beyond Sea, and in a terrible Storm at Sea, which broke into the Ship, ask'd his own Soul if he could die in, and for that Cause of his Sufferings, and leaving his native Country to preach in a strange Land? And his Conscience gave him a plain and full Answer, when ready as he thought to leave his Body and dear Relations in a deep Sea. And that Author adds, that after his Return, he told him this and other Passages, with a most sincere Profession, that he had nothing to do in this World but to serve CHRIST; nor any Thing to seek but CHRIST. And he intimates his Belief that with him he then was, and with him would appear, as one that should judge the World. And upon Occasion of this Mr. Vaughan and Mr. Starkey, who were Fellow Labourers in this Town, it may not be amiss to take Notice, of the Benefaction of the Lady *Cambden*. That Noble Person put a sufficient Sum into the Hands of the *Mercers Company* in *London*, for the Founding and Endowing of two Lectures, in two Market Towns, one on the North Side of the River *Trent*, and the other on the South Side. *Wakefield* got one, as I have taken Notice in my Account of those Ejected in *Yorkshire*; and *Grantham* got the other, by Means of the Agency of that eminently pious, prudent, and zealous Gentleman, Mr. (afterwards Sir *William*) *Bury*, who was an Inhabitant in *Grantham* and a Blessing to it. Old Mr. *Angel* who had been many Years a famous Preacher in *Leicester*, was the first Lecturer upon this Foundation in *Grantham*, about the Year 1650. After his Death in 1655, Mr. *Starkey* succeeded. He was recommended by worthy Dr. *Tuckney* the Master of *St. John's College* in *Cambridge*, upon the Town's Application to him. That good Judge of Men, did the same good Office for other Places, upon Occasion. All Mr. *Angel's* and Mr. *Starkey's* Time, this Lecture was preach'd on the Lord's Days in the Afternoon: But almost ever since on

the *Wednesday* The Stipend till the Fire of *London* was 90 *l* per An, paid Quarterly. Afterwards it was for some Years reduc'd to 80 *l*, by Reason of the great Losses of the Company: But since I have been inform'd it has been rais'd again to 90 *l*. It is most likely, that the Stipend at *Wakefield*, was the same with that of *Grantham*; and therefore what I said, p. 794, *lin.* 5, should be corrected, and the 100 *l* there mention'd, should be 90 *l*.

So excellent were Mr. *Starkey's* ministerial Accomplishments, so sweet his Temper, so prudent his whole Conduct, and so inoffensive his Life, that he was universally beloved. The greatest Enemies to the Nonconformists had not the least Word to object against him on any Account, but his not complying with the Impositions which the Law had fixed: And his Memory is still exceeding precious to all sober Persons that knew him. He had a charming Voice; and no Man preach'd more agreeably.

Pag. 448. *Croule*: Mr. DURANT. Add, ROBERT, for that was his Name. He was a Gentleman of an ancient Family; the third Son of his Father, an eminent Minister near *London*. This *Robert* was of quick Parts, and had a very liberal and religious Education. The learned Languages and the *French* Tongue, were very familiar to him. He travell'd very young, and had seen many of the *American* Islands. After he had a Call to the Ministry, he settled at *Croule*, where he was ejected at *Bartholomew*, 1662. He retain'd a very dear Affection to the People there to his dying Day. After his being silenc'd, he remov'd to *Redness*, where he buried his only Son. He preach'd there in private till 1664, when being upon a Journey with Mr. *John Ryther*, (another ejected Minister, afterwards of *Wapping*) they were both seiz'd on in the Road, and sent to *York* Castle, where he was confin'd for some time; but nothing being laid to his Charge, he was at length discharg'd. Here he became acquainted with Mr. *Tho. Woodhouse* of *Glappell* in *Derbyshire*, (a great Supporter of godly Ministers,

nifters, who was then also a Prisoner upon the Account of Religion) who upon the Death of Mr. *Fisher of Sheffield*, recommended Mr. *Durant* to that Congregation, which after Trial of his Abilities gave him a Call, *An.* 1669: And he longing to be in his Master's Vineyard thankfully accepted it, leaving it to them to give him what they pleased, whether 30, or 20, or 10 *l per An*; though he had left a Benefice of no small Value. His Behaviour was always very much like a Gentleman; and few could exceed him in a sweet Mixture of Humility, and Courteousness. He had excellent ministerial Abilities. His Style was scriptural and plain; and his Delivery affectionate and clear. He was fervent in Prayer; and usually large in Confession, and particular in Thanksgiving. His Meekness and Patience were visible to all; his Self-denial and Mortification of Sin to his nearest Acquaintance. His Circumspection was such, that Envy itself could not charge him with any Thing blameworthy. It was his common Method on the *Lord's Day*, to spend the Morning in expounding the Scriptures, wherein he discover'd great Skill in Casuistical Divinity. In the Afternoon, he preached on the Doctrinals of the Christian Religion; and once every Month he and his Congregation kept a Fast. In his Visits, he endeavour'd by apt Questions to sound their Profiting under the Ministry; and he often took Leave with Prayer. He could never endure Railing or Backbiting; but exhorted all to Love, Christian Unity and Forbearance. He had an uncommon Skill in writing agreeable Letters, which are treasur'd up, being full of Christian Spirit. When the Times grew more favourable, the Congregation encreas'd, and erected a convenient Place for Publick Worship. In *January* 1678 he administer'd the *LORD'S* Supper the last Time: And he concluded the Exhortation with these Words; *I tell you this, and remember it when I am dead and gone: The better any Man is, the more humble he is; and the better he will think of others, and the lower Thoughts he will have of himself.* A little before his Death, taking leave of a Friend, he

he mention'd that of the Psalmist, Ps. xci. 16, and added, 'the LORD has made good this his Promise to me: He hath satisfied me with Length of Life and he hath given me to see his Salvation. He died generally lamented, on Feb. 12. 1678, aged seventy-one. When the Report of his Death was brought to Mr. *Lobley* the Vicar of the Town, said, And is the good old Man dead? I am sorry for it: He hath carried it so very well, that wish they may get one that will tread in his Steps.

Pag. 448. *Pickworth*: Mr. MICHAEL DRAKE Add; He was born in the Parish of *Bradford* *Torkshire*, and bred in *St. John's College* in *Cambridge*, where he spent his Time to good Purpose. He was presented to *Pickworth* by Sir *William Aymyn*, An. 1645, or 6, succeeding Mr. *Weld* (a Person of great Note, who in the Time of the War retir'd into the associated Counties, and fix'd *Suffolk*.) There he most faithfully discharg'd the Parts of the Pastoral Office, and thereby kept up that Piety which Mr. *Weld* left, and encreas'd it. When he remov'd from *Pickworth* some Months after he was silenc'd in 1662, he liv'd at *Fulberten* Miles from *Lincoln*, in a mean Habitation. There Sir *Francis Fane* was his Neighbour: Altho' he was an old Cavalier, and as high for the Hierarchy and Ceremonies as any Man, yet he treated good Mr. *Drake* with great Civility and Respect, and convers'd freely with him. Once he told him, he thought the Clergy of the Church *England* had the worst Luck of any Clergy in the World: For in all other Countries and Religions they were had in Estimation, but here they were under Contempt. For some considerable Time Mr. *Drake* went constantly every *Saturday* in the Evening to *Lincoln*, and preach'd to a few in Mr. *Doney's* House. After the Liberty granted by K. *James* he remov'd thither with his Family, and preach'd more publickly; and yet his Congregation inconsiderable, that they could not or would raise him 15 *l* per An, which was all he

them. I cannot hear he was ever imprison'd for Breaching: But in the Time of *Monmouth's* Invasion he with many others was confin'd.

He was a truly excellent and amiable Person. In his Friendship, he was most hearty and sincere, and constant: In his Preaching and Praying, exceedingly affectionate and fervent: In his Life very holy and unblameable: In his whole Conduct he manifested more than ordinary Simplicity and Integrity. He was so unexceptionable upon all Accounts, that they who us'd to inveigh most freely against the Dissenters, had not a Word to say against him. While he liv'd at *Pickworth*, he was one of the *Folkington* Classis; and one of the *Tuesday* Lecturers at *Grantham*. *Pickworth* Rectory, is about 90 *l* per An, in Money and Glebe. Mr. *Drake* was always cheerful. He hath a Son who is, or lately was, Minister of *Swinderby*.

Page 448. *Totney*: Mr. MARTIN FINCH. Add to his Works, Animadversions on Sir *H. Vane's* retir'd Man's Meditations, 8vo. 1656: In which he treats Sir *Harry* as a Gentleman, and yet justly exposes his Enthusiasm, and Misinterpretation of Scripture.

*Ibid.* *Gate Burton*: Mr. MARK TRICKETT. Add; He was bred in *Magdalen-College, Cambridge*, under the Tuition of Mr. *Joseph Hill*. He was of a brisk active Temper, and an holy Life; and his Pulpit Performances were much applauded. He us'd to preach at the *Lady Rhodes's* Chapel at *Houghton* when he liv'd at *Tburnsco*. He was afterwards a great while Prisoner in *Tort Castle*.

*Ibid.* *Bromby and Froddington* Rv: 1832. Add; After his Exile he was confin'd to *Tort*, and stay'd there for some time afterwards to *Allerton* 1668 or 1669. Year 1668 or 1669. Church in *Bradford* &c. were much valu'd. 1668 retain the Impressions



his affectionate Preaching. A Volume of his Sermons in Manuscript prepar'd for the Press, are in the Hands of Mr. J. D. About the Year 1675 he and Mr. *Hardcastle* preach'd together at *Shadwell* Chapel, and took their Farewel of a People that dearly lov'd them in those Parts of *Yorkshire*. He had one Son Mr. *John Ryther*, who after he had been two Voyages in the *East-Indies*, and had gone as Chaplain with Merchant's Ships to most of the noted Places in both the *Indies*, (during the latter Part of the Reign of King *Charles II*, and the whole Reign of King *James*, that he might avoid Persecution for the Sake of his Conscience) did in the Reign of King *William* settle at *Nottingham*, where he spent twelve Years, and there he died and he hath left behind him in Print, a Treatise intit. *A Defence of the glorious Gospel of the Blessed God*, attempted against the new Law: With an Answer to thirteen Arguments of Mr. *Barret* for it, 8vo. This is the same Person I mention'd, p. 833 at *Ferriby* in *Yorkshire*.

Pag. 449. *Sleford*: Mr. GEORGE BOHEME. He was born in the City of *Colbelg* in the Dukedom of *Pomeran* in *Germany*, A. D. 1628. His Family came over into *England* when he was young: Upon what Occasion I cannot learn. He was bred in the University of *Cambridge*, and settled as Minister of this Town, where he continu'd, till excluded by the *Bartholomew Act*. Mr. *Mauritius Boheme*, who was ejected from *Hallaton* in *Leicestershire* was his elder Brother. This Mr. *George* when he was silenc'd, partly that he might not be useless, and partly that he might the better be able to maintain his Family, kept School at *Walcot*, a Place within a Mile of *Folkingham*, and continu'd doing so many Years. He was much esteem'd by several neighbouring Gentlemen and Clergy, who committed their Children to his Instruction, and received a great deal of Satisfaction in the Instruction, and recommended him most heartily after they knew. He was very successful in the Church.

was conniv'd at; he reading some of the Prayers: But he was at length forbidden by Bishop Gardiner, because not episcopally ordain'd. That pretty Country Church, one informs me, (and he a very worthy Person) hath not had a settled Minister in it for sixty Years to his Knowledge: And he adds, that he supposes, not of sixty more before that: For it was altogether destitute of any Maintenance, till the late Sir John Brownlow (to whose Family belong all the Tithes both great and small) settled 10 l a Year upon it, for which there is a Sermon preach'd once a Fortnight. It was hard to let the People rather be uninstructed, than that such an one as Mr. Boheme should be suffer'd to preach to them. About seven Years before his Death he remov'd to his Daughters at *Felkington*, and there died Sept. 9, 1711: Aged Eighty-three.

His Alacrity in Adversity, his Humility in Prosperity, and his even, honest and holy Deportment throughout the whole Course of his Life, must be own'd by his very Enemies, and will, as I am told, be ever remembered by those who were conversant with him.

then at Newington Green) were much concern'd together in their Work, with mutual Indearment and Respect, and as intire Confidence as could have been between Father and Son. And Mr. Bennet did the last friendly Office for him, in a Funeral Discourse, from *Psal. xxxvii. 37*, on *March 9. 1704*. And he represented his Text as exemplify'd in the Deceased. He then gave some Account of him to his surviving Friends, and told them of his early Piety, which had a constant powerful Influence upon him through the whole Course of his Life. He signify'd withal, his Education at Cambridge, where he spent several Years; his Settlement at Stamford, in very good Circumstances; his Nonconformity in 1662, in which he had always great Peace and Satisfaction, as he declar'd a few Days before his Decease: His Temper, Moderation, and Candour, which kept him from censuring others, of whom he would not speak in any Case, with Harshness or Bitterness; his Patience under a Variety of Hardships, in which he firmly depended on Divine Providence, which continually took Care of him and afforded him seasonable Supplies, which he would be ready to own, with great Thankfulness; The Nature of his preaching, which was plain, practical, and methodical, suited to the great Ends of a Gospel Ministry; The Manner of his Life, which was holy and exemplary and unblameable; and the Manner of his Exit, which was such as became one that was neither weary of Life, nor afraid of Death, but that had a firm Faith and stedfast Hope in the Mercy of God through JESUS CHRIST.

He had a Son whom he design'd for the Ministry, but he prov'd vitious, and died young.

*Pag. 456. Burton Pepperdine*, it should be *Pedwardin*: Mr. L. E. Add; He was an Intimate of Col. King's who was the first in the House of Commons, (as was commonly reported and believed) that mov'd for King Charles's Restoration. He was so far from owning the preceeding Powers, that he never paid any Tax for twelve Years together.

gether till his Goods were distrain'd by the Collectors. Mr. Lee publisht one Pamphlet or more, against the Usurpation of the Protector Oliver. He was in those Times commonly call'd the Colonel's Confessor and Chaplain.

*Pag. 457. Billingborow:* Mr. JAMES MORTON. Add, He had *Horblin* also, a small Town hardly a Mile distant from *Billingborow*. He was another of the *Folkingham* Classis and of the *Grantham* Lecturers. He was a tall, grave, venerable Person, and in great Esteem with good People in those Parts.

*Ibid. Donesby, or Dowsby:* Mr. ROCKET. Add; He was much applauded for his popular, plausible preaching.

*Ibid. Claypole:* Mr. REDMAN. I am inform'd he afterwards conform'd.

*Ibid. Harlaxton:* Mr. RICHARD NORTHAM. Add; He was first Minister of *Hather*, four Miles from *Grantham* and afterwards of *Harlaxton*. He was an aged, grave, reverend Person. A solid judicious Divine. His Preaching was plain and practical, and very affecting and awful: For he deliver'd his Sermons with a thundering Voice. His Life was unblameable. The Rectory of *Harlaxton* was always valu'd at 160 l per An. He was one of those Country Ministers, that kept up a Lecture at *Grantham* every Tuesday, from 1647 till 1661 or 1662.

*Ibid. Allington;* Mr. GEORGE BECK. Add, He was Chaplain to the Earl of *Manchester* for some Time, during the War. He particularly attended him at the Battle of *Winsby* near *Horncastle*. And this perhaps might be the chief Cause of Dr. *Sanderson's* great Displeasure against him. After the War he was Minister of *Rippingal* three Miles from *Folkingham*, out of which Mr. *Cranwel* was sequestred. He was another of the *Folkingham* Classis. In 1655 or 1656 he was presented to *Allington*,  
by

by the Lord Keeper *Fiennes*. That Rectory with a *Sine Cure* then annex'd to it was worth 160 l per *Ann*. At *Allington* he succeeded Mr. *Robert Clark* an eminent old Puritan; and during his Time there, was one of the *Tuesday* Lecturers at *Grantham*. His Preaching was much applauded, and his Life unblameable.

*Pag. 457. Markham*: Mr. ARNOLD: Add; He was well esteem'd of, both for his ministerial Abilities and Fidelity, and also the Holiness of his Life, by the Chief of his Parishioners, Major *Hart*, and Major *Izard*, Officers in the Parliament's Army.

*Ibid. Barrowby*: Mr. JOHN ELWOOD. Dr. *Walker* says, he got this Living in 1654, *Part II, p. 270*. He gave way in 1660 to Dr. *Hurst*, who had been turn'd out for his Malignancy against the Parliament and their Cause. The Doctor was a jolly boon Companion, famous chiefly for his witty Jests and Repartees, and had a good Estate. Mr. *Elwood* after his Ejectment went to live in *Norfolk*, where it was generally said he conform'd. And I am inform'd he is the same Person I mention in my Catalogue of those who conform'd in that County, *pag. 486, line 12* from the Bottom.

*Pag. 458. Lithingham*; it should be *Lefingham*: Mr. HALE S.

*Ibid. Swinderby*: Mr. JOHN BIRKET. Add; He was the Head Master of the Free School at *Grantham* one whole Year, *viz. 1649*; after which he was presented to *Swinderby* by Mr. *Disney* of *Lincoln*; and so he could be Minister there but thirteen Years. He was admir'd for his prudent Conduct and Foresight: And was eminently qualified for training up Youth in Learning and Piety.

*Ibid. lin. 16*: Instead of three Sons, let it be two Sons.

Pag. 459. *Glaptborne*: Mr. WILLIAM OLIVER. I am inform'd, that it was not this Mr. Oliver, that wrote the Book for the Use of Teething Women, but Mr. John Oliver of *Cornwal*.

*Ibid*. Mr. JOSEPH FARROW. Add, M. A.; mention'd before very imperfectly: But I have since receiv'd a fuller and more particular Account of him, from an intimate Friend, as follows.

His Case was somewhat particular. For he was not ejected in 1662, nor did he professedly quit the Church, but was cast by Providence into a Station, where he had Leisure to reflect on the Terms of Conformity, which by Degrees became more and more disagreeable to him; so that he willingly continu'd in a private Capacity, tho' he often preach'd in Publick occasionally, to the last. He was born at *Boston* of religious Parents, and educated in the Free School of that Town. From thence he went to *Magdalen-College* in *Cambridge*, where he took his Degrees. When he left the University, he for some Years became Tutor to a young Gentleman at *Louth*. He had the first Offer of a Free School newly erected at *Brigge*, but refused it, not liking the Employment. He was episcopally ordain'd; and after he had been Chaplain to the Lady *Hussey* of *Cathorp*, and Sir *Ricard* Earl of *Stragglethorp* successively, he return'd to *Boston*, and was Curate there to Dr. *Obadiab* *Hew* till his Death, Feb. 27. 1687. He supplied the Doctor's Place till a new Vicar succeeded him, and preach'd constantly with great Applause, tho' in his native Place. He remov'd from thence into the Family of Sir *William* *Ellys* of *Nocton*, where he continu'd Chaplain for nine Years, with great Satisfaction to himself and the whole Family. He sometimes went along with the Family to *London*, where he often preach'd publicly with good Acceptation. There he contracted a familiar Acquaintance with Dr. *Fowler* (afterwards Bishop of *Gloucester*) the famous Mr. *Lock*, the ingenious Dr. *Burnet*, Master of the *Charter-house*, and other Persons of

Learning and Moderation. He had also a very intimate Correspondence by Letters with Mr. *John Spademan* when he was in *Holland*, as well as a Personal Acquaintance, and great Friendship with him in *England*. He often preach'd at *Notton* in the Afternoon, either in the Church, or in a consecrated Chapel in the House. He was violently seiz'd with the Cold Palsy, about the Beginning of *June* 1692, tho' he had some Symptoms of it at Times for about a Year before. It was suppos'd to be occasion'd, by his studious and sedentary Life. He went to *Newark* upon *Trent* for better Advice, and there he lay about seven Weeks, and died a Batchelour, *July* 22. 1692; aged about forty. He was there buried in the Chancel of the Church, in the same Grave with the last Minister of the Place.

He was very sober and studious from his Youth: A little reserv'd in Conversation; but when he spake it was to the Purpose. He was one of a pious Life, and unspotted Reputation. He had a quick Fancy, a clear Head, and a strong Judgment. He had a considerable Stock of general Learning. He was perfect Master of the *Latin* and *Greek* Tongues, and had a competent Skill in the *Hebrew*. He was well vers'd in the new Philosophy, and all Sorts of polite Learning. He was not unacquainted with the Fathers, and Councils, and Ecclesiastical History: But his chief Talent was his Skill in the old *Greek* and *Roman* Historians, most of which he had read in their own Language. He had a political Head, and would give surprizing Conjectures about Publick Affairs, by which he foretold the several Steps of the glorious Revolution. He penn'd all his Sermons at large: And took so much Time to digest his Thoughts, contract his Matter, and adapt his Expressions, that he us'd to say, he never made a Sermon in less than four Days in all his Life. Yet he seldom made use of any Books in his Composures; but when he was at *Boston* would sit and write upon his <sup>1</sup> by the Fire, in a publick Room, with only a and a Concordance. His first Sermons were  
the

rhetorical, and full of synonymous Expressions; he afterwards cut off such Excrecences (as by the many Words and Lines cras'd in) and aim'd only at a Spirit of true Piety and Sense, which runs through and animates all Compositions. He was dissatisfied with some Terms of Conformity, and especially with the Subscriptions requir'd; inasmuch that he told an intimate Friend very seriously, that he was afraid Sir William Ellys should offer him a considerable Living in his Gift, that was to fall, lest he should

He was so pleas'd with a

Family wherein God had plac'd him, that

thought that if he had liv'd never so long

would not have left it by his Good Will

he had a great Love for that Family, so they have no less Regard for him; as appears not only by the frequent mentioning of his Name in it, but by what was said by a near Relation to it; viz. that his Name would ever be respected in that Family, as long as any were living in it who knew him.

He has left behind him several Sets of Sermons, which are very accurate and true; and though by some not much inferior to some of the most celebrated Preachers of the Age. He has left also some valuable Manuscripts. As, *A Discourse of the Rule of Faith. Of the Obligation of following the Dictates of our own Persuasion. Liberty of Conscience stated and defended. Short Notes concerning a Comprehension. Some short Translations out of Greek, Latin, and French, &c.*

Pag. 460. *Basingham*: Mr. CHRISTOPHER READ Dr Walker, *Att.* Part II. p. 112, says, that he was a Cobler's Son, who had been maintained at Cambridge, about half a Year on Charity, and then became an Army Chaplain (tho' without any Orders, as is believ'd, either episcopal or presbyterian,) and by the Committee of Lincoln was substituted in the Room of Mr. Stratford at *Basingham*. But let him have been what he would, it is



plain their Church accepted him, and nothing but his Death, hinder'd his being fix'd in a Living, after he had for some time stood out.

*Pag. 461. lin. 4* from the Bottom; Mr. BURROUGHS, should be, Mr. ISHMAEL BURROUGHS, and Mr. SCOFFIN, should be, Mr. WILLIAM SCOFFIN.

*Pag. 462. lin. 2.* for Morton read Marston.

*Ibid. lin. 16,* for Turksey, read Torksey.

*Pag. 466. lin. 34,* let Northamptonshire, be changed into Nottinghamshire.

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## The EJECTED, &c. IN THE County of MIDDLESEX.

*Pag. 466.* **S**HEPARTON; it should be *Sheper-*  
*ton*: Mr. JOHN DODDERIDGE.  
No Notice is taken of him among the Rectors of this Parish, in *Newcourt's Rep. Eccl. Vol. I. p. 726*: And yet I don't find this Living mention'd by Dr. *Walker* as a Sequestration.

*Pag. 467. Acton*: Mr. THOMAS ELFORD. He was I suppose ejected out of this Rectory in 1660 because in the Act of Parliament which pass'd that Year, for confirming and restoring of Ministers, Provision is made, that no one should be confirm'd in the Rectory of *Acton*, which it is declar'd his Majesty had before the twenty-sixth Day of *August* foregoing, granted under his Sign Manual to one of his Chaplains, which was Dr. *Ryves*, as appears from *Newcourt*, Vol. I. p. 571. But he makes no  
Mention

Mention of his Predecessor Mr. *Elford*; and yet it cannot be denied but that he was as much silenc'd by the *Bartholomew Act* in 1662, as if he had been then ejected.

Pag. 467. *Eling*: Mr. THOMAS GILBERT. No Notice is taken of him among the Vicars here by *Newcourt, Rep. Eccl. Vol. I. p. 764.*

*Ibid. North-Hall*: Mr. MALTHURST. It should be, Mr. ROBERT MALTHUS. This was the Sequestred Living of Mr. *George Palmer*. It appears from the Books of the Commissioners for the approving of Publick Preachers, that Mr. *Malthus* was admitted here in 1654, *Walker's Att. Part II. p. 33*: But I do not find that either the one or the other is mention'd in *Newcourt, Vol. I. p. 850.*

Pag. 468. *Enfield*: Mr. DANIEL MANNING. He is mention'd as the ejected Vicar of this Place, in *Newc. Rep. Eccl. Vol. I. p. 602.*

Pag. 469. *Staines*: Mr. GABRIEL PRICE. This was the Sequestred Living of Dr. *Soame*. Dr. *Walker's Att. Part II. p. 94.* There is a small Piece of his in Print, intit. *Thoughts improv'd, or a Christian directed in the Duty of Meditation*, 8vo. 1705.

*Ibid. Hampstead*: Mr. JOHN SPRINT. Add, In *Newcourt's Rep. Eccl. Vol. I. p. 625*, he stands thus: *Joh. Sprint, M. A. licentiat. 17 Dec. 1633.* So that he had been Incumbent here twenty-nine Years when he was ejected and silenc'd.

Pag. 470. *Stanmore Mag*: Mr. SAMUEL STANCLIFF, M. A. Instead of *there he died*, let it be, died at *Hoxton*, near London, Dec. 12. 1705, soon after his leaving them through his bodily Weakness and Indisposition. He is mention'd as Rector of this Parish, in *Newcourt's Rep. Eccl. Vol. I. p. 730.*

*Pag. 470. Edgworth: Mr. RICHARD SWIFT.* He was the Son of Mr. *Augustine Swift* Attorney at Law, and born at *Nerwich, An. 1616.* His Father dying while he was young, he had not the Advantage of much Academick Learning, but he attain'd to considerable Skill in the Languages. When he first enter'd on the Ministry, he was Chaplain to Sir *Brockes Spencer*, and preach'd some time in *Buckinghamshire*, before he came to *Edgworth*, where he was ejected for his Nonconformity. He removed afterwards to *Mill Hill* in *Hendon* Parish, where at first, before he had Boarders, he was in great Streights; and afterwards, when all his Boarders went away, because the Small Pox was in his House: But he was always of a cheerful Spirit, and us'd to say, why should he take Care, and God too! Soon after, a considerable Citizen's Wife sent him two of her Sons, and stirr'd up others to help him, till he had a competent Number. He was a Man of great Charity, and useful to many poor Families in the Parish, and put out several Children to Trades: So that some think he did as much Good, as most Gentlemen of Estates in that Neighbourhood. He was more then once imprison'd in *Newgate*, for keeping Conventicles in his House; and the last Time was in the Height of the Plague. He was a pious Man, and daily employ'd in reading the Scriptures; and yet was led away with the *Fifth Monarchy* Notions, as well as some others that were very peculiar. He died *An. 1701*, in the eighty-sixth Year of his Age.

*Ibid. Hillingdon: Mr. PHILIP TAVERNER.* Add, he printed also a Reply to *Edward Burroughs* the Quaker. And after his Death was printed, *The Grandfather's Advice*, directed in special to his Children. He died and was buried in this Parish. He was of *Exeter-College* in *Oxon.* Besides the Account of his Dispute with the Quakers, he also published *Truth's Agreement with itself, in the Spirit and Power of the Word; or a short Catechism; 8vo.*

And, *A Grandfather's Advice, directed in Verse to his Children, &c.* 12mo. 1681.

Reg. 470. *Hendon*: Mr. FRANCIS WARMAN. Add, M. A, for so I find he stild himself in a Sermon of his, preach'd at the Funeral of Mrs. Halden Foot, Wife of Samuel Foot, Esq; in Aldermansbury Church, in 1661, &c: And also in a Sermon preach'd in Paul's on Aug. 23, 1657, from *John* 3: 18: And another preach'd at Aldermansbury, Oct. 14. 1657, from *Job* iv. 5.

*Ibid. Twickenham*: Mr. THOMAS WILLIS. Add, M. A; for so he stiles himself in a Tract int. *A Warning to England, or a Prophecy of perillous Times*, open'd and apply'd, upon 2 Tim. ii. 1. This was another Sequestred Living of Dr. Smeke. See Dr. Walker's *Ass.* Part II. p. 94.

Reg. 471. *Hackney*: Dr. WILLIAM SPURSTOWE. Add: See Fuller's *History of Cambridge*, p. 170. He went with the Commissioners to the Treaty with King Charles at Newport in the Isle of Wight. He is mention'd in *Newc. Rep. Eccl.* Vol. I. p. 620. He died in January or February 1665. There are some Alms-houses near Hackney Church, that were of his Gift: And there is a Stone before them that has this Inscription:

WILLIAM SPURSTOWE, D.D. Vicar of the Parish of Hackney, out of his Pious Intention, order'd by his Will these six Alms-houses, for the Habitation and Dwelling of six poor Widows of the said Parish, of good Life and Conversation: And Henry Spurstowe, Esq; and Merchant, and Brother to the said Dr. William Spurstowe, fulfill'd his Will. Erected and built, Anno 1666.

*Ibid. Stepney*: Mr. GREENHILL. His Name was WILLIAM.

Pag. 471. Mr. MATTHEW MEAD. Before coming to Stepney, he was in the Living of Great Brickhill in Bucks. He was in some Trouble about that call'd the Rye-house Plot, of which Dr. Thomas Sprat, Bishop of Rochester has publish'd a pompous but fabulous History; and was summon'd to the Council-Board before King Charles upon that Account; but was presently discharg'd. See Mr. James Pierce's *Vindication of the Dissenters*, Part I. p. 258.

Upon his Tomb-stone there is the following Inscription:

H. S. E.

*Quicquid Mortale fuit*

*Matthæi Mead, V. D. M.*

*Honestæ inter Cætiæclanos familiæ orti  
A Pietate, Doctrina, Facundia præclari*

*Qui*

*Affiduis & insignibus Laboribus  
Pro Patria, Religione, Libertate,*

*Invictæ animo defunctus,*

*Vitæ tandem & Laudis satur,*

*Ad Cælitum Domum quam diu optaverat,*

*Lassus & anhelus placidissime adscendit,*

*An. Ætat. suæ 70: 17 Kal. Novem. CHCXCXCL*

*E T*

*Boni Civis*

*Amantissimi Conjugis*

*Optimi Patris*

*Thæologi vere Christiani*

*Clarum reliquit Posteris Exemplum.*

Pag. 472. Greenford: Mr. EDWARD TERRY. After those Words in my Account of him, Mr. Terry Living at Greenford, let this Parenthesis be added (to which it appears from *Newc. Rep. Eccl.* Vol. I. p. 615, he was admitted in the Room of his Father on Feb. 27. 1650.)

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And at the End of the same Account, instead of *he is yet living*, let there be this Addition and Alteration : He lost his Sight for some Years before his Death, but took a great deal of Pleasure in having others read to him. He was one of a very mild Disposition, and blameless Life, and very charitable. After enjoying all his Days a greater Measure of Health than most Men, he was suddenly carried off, a few Years ago. Being taken with a Lethargick Fit about ten a-Clock at Night, he died about two next Morning, *March 8. 1717.*

*The* EJECTED, &c.

I N T H E

County of MONMOUTH.

*Pag. 473.* **N**EWPORT: Mr. HENRY WALTER. Dr. *Walker, Art. Part II. p. 158.* says of this Mr. *Walter*, that in the Time of the *Welsh Itinerants*, he found he receiv'd a Salary both in *Glamorgan* and *Monmouthshire*. But methinks this might have been easily overlook'd, when he had so many *Pluralists* among his own Sufferers.

*Ibid.* *Tyntarne*; Mr. MILMAYE. It should have been *Tyntorn*: Mr. MILMAN. I have been inform'd that he was ejected in this County, but not from this Place; nor can I hear with any Certainty what Parish he had. Some Years after his Ejectionment he settled at *Tyntorn*, and there he died.

Pag. 473. I have in this County omitted M<sup>r</sup>. WATKIN JONES a noted Preacher, who had 1 Parish, but assisted the foremention'd Mr. Hen<sup>ry</sup> Walter who had three Parishes: And after M<sup>r</sup>. Walter's Death he was chosen Pastor of a Dissenting Congregation in these Parts, and was succeeded by Mr. John Harris, who had been a Scholar of Mr. Samuel Jones.

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*The EJECTED, &c.*  
IN THE  
County of NORFOLK.

Pag. 473. **NORWICH:** JOHN COLLINS, D. D. He wrote his Name COLLINGHAM (with an n.) Add; He was the Son of a Minister. His Father, Mr. Edward Collinges, M. A. was of whose Faithfulness in the Ministry, many both in New England and Old could bear Witness to. The Doctor gives an Account of several Particulars relating to himself and his Family, in his Answer to Mr. Bushman, An. 1654. His Funeral Sermon was preach'd by Mr. Fynch, on Jan. 5. 1690, *MS.* xiii. 36.

Pag. 474. *lin.* 8. after *Sufferer*, add, He was Subscriber to the *Attestation* of the Ministers of the County of Norfolk in the City of Norwich, 1648.

*Ibid.* in Marginal Note, *lin.* 24. for *Lady Herbert*, read *Lady Hobart*.

*Ibid.* in Marg. *lin.* penult: *sup.* proveableness of Water Baptism;  
*Ministerii Evangelici*, 4to. 1651;

preach'd there. He died of the Sickness when was at *Tarmouth*, *An.* 1655, being upwards of fifty Years of Age.

Pag. 480. Mr. Job Tookie was also silenc'd at *Tarmouth*. Add; He was the Son of Mr. Job Tookie who was Minister of *St. Ives* in *Huntingdonshire*, and was turn'd out of that Living for not reading *the Book of Sports*. And he also was the Son of a Minister; and there had still been some Ministers in the Family for several Generations. As to Mr. Tookie the *Bartholomean* Sufferer, he was born at *St. Ives*, Dec. 11, 1616; and at about fourteen Years of Age was sent to *Emanuel College* in *Cambridge*; where he was remarkable for his fast Piety, and diligent Application to his Studies. From his first entering the College, he seem'd to consecrate himself to the immediate Service of God by frequent and fervent Prayer, and a diligent use to improve his Time. Then, and for many Years after, he allotted to his Retirement and Study, ten Hours in a Day, and sometimes twelve. He had eminent ministerial Gifts, and they were well prov'd of in the several Places in which Divine Providence employ'd him; as at *St. Ives* in *Huntingdonshire*, *St. Martin's Vintry* in *London*, *St. Andrew's* in *Hertfordshire*, (where he gather'd and settled a Congregational Church) and last of all in the Town of *Great Tarmouth*, in all which Places he was highly belov'd and esteem'd.

Upon his leaving the University, (not I know without taking some Degrees, (though as to this I have no certain Information) he was recommended to the Lady *Westmoreland*, and to the Lord *Townshend*, and Sir *R.* The former highly respected him, and was often pleas'd to advise in his Affairs of Moment: And the latter was his friend, he lov'd Mr. Tookie's Principles.

He was first in *London*, where he was satisfy'd with:



there was publish'd a Piece intit. *The Preacher sent*, written by *John Martin* of *Edgfield* in *Norfolk*, (though *Mr. Pool* in his *Quo Warranto*, stiles him a Minister in *Suffolk*.) And to this *Dr. Collinges* reply'd in 1658, in a 4to, intit. *Vindiciæ Ministerii Evangelici revindicate*.

The Doctor also answer'd *Dr. Scott* of *Forms of Prayer*, and other of the *London Cases*: And the Part of the *English Annotations* that go by the Name of *Pool's* that were of his drawing up, were the six last Chapters of *Isaiab*, the Prophecy of *Jeremiab*, and the *Lamentations*: The four *Evangelists*, the two Epistles to the *Corinthians*, and that to the *Galatians*: The Epistles to *Timosby*, *Titus*, *Philemon*, and the Book of the *Revelation* of *St. John*.

Pag. 475. lin. 6. for *Theologia*, read *Theologie*.

Pag. 476. Mr. THOMAS ALLEN. He was M. A; *Mr. Martin Fynch* in a Preface to one of his Books printed after his Death, gives him a very great Character.

Pag. 477. *Great Yarmouth*: Mr. JOHN BRINSLEY: M. A. Add, In 1642, he was Pastor of *Somerleiton*; and he wrote himself so in some Things that he printed. To his Works (which were numerous) may be added among others, *The Sovereign Church Remedy*; or *the Primitive Apostolick Way of composing Ecclesiastical Differences*. 4to, 1645.

Ibid. lin. 34, after those Words, *the Service of their Souls*, Add; He subscrib'd the Attestation of the Ministers in the Countrey of *Norfolk*, and City of *Norwich*, in Vindication of the Ancient Truths of JESUS CHRIST, &c. in 1648.

Pag. 478. At the End of the Account of Mr. *John Brinsley*, let this be added: At the same Place was also silenc'd Mr. *John Allen*, who had been several Years Minister at the great Church in Conjunction with Mr. *Brinsley*; he being the Pastor, and Mr. *Allen* the Teacher; and he had a very good Character. After his being silenc'd, he took an House at *Goulstone*, which is a Place out of Jurisdiction of the Bishop of *Norwich*, and

preach'd there. He died of the Sickneſs when i was at *Tarmouth*, *An.* 1655, being upwards of fifty Years of Age.

*Pag.* 480. Mr. Job Tookie was alſo ſilenc'd a *Tarmouth*. Add; He was the Son of Mr. Job Tookie who was Miniſter of *St. Ives* in *Huntingdonſhire*, and was turn'd out of that Living for not reading the *Book of Sports*. And he alſo was the Son of a Miniſter; and there had ſtill been ſome Miniſters in the Family for ſeveral Generations. As to Mr. Tookie the *Bartholomew* Sufferer, he was born at *St. Ives*, *Dec.* 11, 1616; and at about fourteen Years of Age was ſent to *Emanuel College* in *Cambridge*; where he was remarkable for his ſerious Piety, and diligent Application to his Studies. From his firſt entering the College, he ſeem'd to conſecrate himſelf to the immediate Service of God by frequent and fervent Prayer, and a diligent Care to improve his Time. Then, and for many Years after, he allotted to his Retirement and Studies ten Hours in a Day, and ſometimes twelve. He had eminent miniſterial Gifts, and they were well approv'd of in the ſeveral Places in which Divine Providence employ'd him; as at *St. Ives* in *Huntingdonſhire*, *St. Martin's Vintry* in *London*, *St. Albans* in *Hertfordſhire*, (where he gather'd and ſettled a Congregational Church) and laſt of all in the Town of *Great Tarmouth*, in all which Places he was highly belov'd and eſteem'd.

Upon his leaving the University, (not I ſuppoſe without taking ſome Degrees, (though as to that I have no certain Information) he was Chaplain to the Lady *Weſtmoreland*, and Tutor to her Sons, the Lord *Townſend*, and Sir *Horatio Townſend*. The former highly reſpected him to his dying Day, and was often pleas'd to adviſe with him in Affairs of Moment: And the latter us'd often to ſay, he lov'd Mr. Tookie, becauſe he was true to his Principles.

He was firſt Miniſter of *St. Martin's Vintry* in *London*, where he made no long Stay, not being ſatisfy'd with their general Way of adminiſtring the Sacrament

Sacrament. He went from thence to *St Albans*, where he was Preacher at the Abbev: But the Wideness of the Place drown'd his Voice; and after continuing there two or three Years, he remov'd to *Yarmouth*, where Mr. *Bridge* and he were Pastor and Teacher in the *Congregational Way*, as Mr. *Brinsley* and Mr. *Allen* were Ministers of a Congregation of *Presbyterians* in the same Place: And there was a sweet Accord among them all, and it continu'd till the fatal *Bartholomew* dismissed them out of publick Service.

Mr. *Tookje* continu'd at *Yarmouth* some Time after his Ejection, and preach'd as he had Opportunity. He was once imprison'd, but bail'd out the next Day. At length he was excommunicated for absenting from the establish'd Church, and a Writ *de Excommunicato capiendo* being taken out against him, he quitted the Town, and came to *London* in 1655, and liv'd in *Bunhill fields*, where great Numbers about him died of the Plague, but he and his were preserv'd: And he took all Opportunities that offer'd to preach till his Strength quite fail'd him.

He was eminent for an excellent Gift in Prayer; and was so happy in his Expressions, and so pathetic in his Supplications, as warm'd the Hearts of his Hearers, and stirr'd up such Attention to his Sermons, as contributed not a little to the Profitableness of his Labours, and was a great Advantage in the whole of his Ministry. When he found Inlargement of Spirit, or met with Applause in his Service, he was ever jealous of his own Heart, and fearful of its being lifted up. Having heard that some of his Performances were much applauded, and that by some that had before discover'd no great Respect for him, his Desire was, that God would pardon the Weakness of his Servant, and keep him from spiritual Pride; and that the more he was pleas'd to honour him, he might be so much the more humble, and watchful over his own Heart, that God alone might be glorified. He was much afflicted when any oppos'd or slighted that gracious Assistance of the Blessed SPIRIT in Prayer of which

*be of one Mind, and the God of Love and Peace shall be with you.*

He wrote a *Concordance* to the Bible, according to the Original *Hebrew*, but never publish'd it. His Widow parted with it, to Mr. *Plumsted* of *Wrentham*.

A Son of his was useful in the Ministry among the Dissenters in the Town of *Yarmouth*, but died there in 1724, and his Death was much lamented.

*Pag. 480. Feltwel:* Mr. JOHN BUTLER. I find his Name also, to the *Attestation* of the Norfolk Ministers in 1648: But he was then Minister of *Oldton*.

*Ibid. North Walsham:* Mr. NATHANAEL MITCHELL. His Name is also to the *Attestation* fore-mention'd: But it was as Minister at *Edensthorpe*. He married the Sister of Dr. *Collinges* of *Normich*. He was an holy, sincere, good Man, but under more than ordinary Melancholy for many Years. He was rescu'd in a Battle wherein few escape, being under sore Temptations to destroy himself. He had several times told some of his Relations, and Dr. *Collinges* among others, that he must put an End to his Days, not being able to bear the Trouble he was under. Many Prayers were put up to GOD for him, and many made to GOD with him, and he himself, when out of his Bed, was almost always alone upon his Knees. His Friends durst not have trusted him the twentieth Part of the Time he was alone, but as they found him not alone while with GOD, and safe in his blessed Company. After his continuing some Years in this deep Affliction, it pleas'd GOD considerably to rebuke the Tempter, so that tho' he had a remaining bodily Disorder, yet his Mind was much more free from these imperuous Assaults. And at last he died the ordinary Death of Men, and quietly in his Bed surrender'd up his Soul to GOD: And for some Years before he died, he did little else but read and pray.

Pag. 480. *Scuth Reppes* ; Mr. EDMUND BROOME OF BURROUGHS. I am since inform'd his Name was BROME. He sign'd the Attestation of the Ministers of this County in 1648. This Living from which he was ejected was of considerable Value. He was much esteem'd for his Learning, Gravity, Piety, and Moderation, and accounted an excellent Preacher. So much was he addicted to his Studies, that he left the Management of all his temporal Concerns to his Wife. After he was ejected, he exercis'd his Ministry in private, as he had Opportunity among his old Parishioners, till the Time of his Death, which was about 1667. He was Father to Mr. *Edmund Brome*, now (or late) Minister of *Woodbridge* in *Suffolk*: And Grandfather to Mr. *Edward Brome*, Fellow of *St. John's College* in *Cambridge*.

*Ibid. North Reppes* ; Mr. EDWARD CORBET. One of his Name who was of *Merton-College* in *Oxon*, was a Member of the *Assembly of Divines* at *Westminster* ; And of him Mr. *Wood* gives an Account in his *Athen. Oxon*. Vol. II, *Fast*. 68. But that was a different Person from this. That *Edward Corbet* took the Degree of *D. D.*, was in the Living of *Great Haseley* in *Oxfordshire*, and died at *London*, in 1657 : But this Gentleman liv'd to be turn'd out of this considerable Living, and died in these Parts, not long after.

*Ibid. Hardingham* ; Mr. NATHANAEL JOSCELINE. I find his Name to the *Attestation* foremention'd : But he writes his Name JOCELYN.

*Ibid. Roughon* ; Mr. JOHN RENNOLDS. It should be REYNOLDS. He died *Dec. 25. 1692*. He was an humble Christian, a profitable Preacher, an able Catechist, and a faithful Friend.

Pag. 481. *Dickleboro* ; Mr. ELIAS CRABTREE. This was the Sequestred Living of Mr. *Christopher Bernard*, of whom Dr. *Walker*, gives a great Character,  
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rafter, *Att. Part II. p. 204.* I find the Name of this Mr. *Crabtree* to the *Attestation* of the Ministers in this County, 1648.

*Pag. 481. Alby :* Mr. JOHN LOUGHER. Tho' it appears from Dr. *Walker*, that *Alby* was a Sequestrated Living, *Att. Part II. p. 332*, yet I am inform'd this was not the Place of Mr. *Lougher's* Ejection. His Father Mr. *Thomas Lougher* was Minister of *Lothingfield* near *Holt* in this County, in which Living he was succeeded by this Son of his, who after some time had the Living of *Beconthorp* near the same Place, and from thence was ejected. However he could not have been long in it at the Time of his Ejection, because he was ordain'd by Bishop *Reynolds*. He afterwards became Minister of a Congregational Church at *South Reppes*, and *Alby*, but was a Man of great Moderation, and of a catholick Spirit, and a diffusive Charity, and much belov'd and respected by sober Persons of all Denominations. He, with many others, was imprison'd, about the Time of *Monmouth's* Landing, and then contracted an Illness of which he never recover'd. In other Respects he met with no Trouble: For he had that Favour among his Neighbours, that his Meetings were never broken up. He died *Octob. 14. 1686*: And Mr. *Amyraut* was afterwards Pastor of his Church.

*Ibid. Tunsted :* Mr. JOHN GREEN. He came to this Living in 1657: Dr. *Walker*, *Att. Part II. p. 380.* He was moderately Congregational in his Judgment; and continu'd in his Pastoral Relation to, and Labours among his People, for above fifty Years: And when the Severity of the Times drove him for a while from his Habitation among them, he yet visited them frequently, and preach'd to them privately, and was sometimes forc'd to do it in Disguise, to avoid being apprehended. Afterwards he return'd, and preach'd more publickly and constantly. And when the Necessities of a neighbouring Congregation at *Bradfield* call'd for his Help, he preach'd to them in 1697, as well as

at his own Place every *Lord's Day*, as long as his Health and Strength would permit.

He was of a very pleasant Aspect, and chearful Conversation, and an excellent and lively Preacher. He had an amicable and free Correspondence with many that differ'd from him in Opinion: And one remarkable Instance of it was, the affectionate Intimacy he contracted with the very worthy Mr. *Jesfery*, Minister of *Northwalsbam*, in which Town he spent some of his last Years. His Acquaintance with him was so dear and pleasing to him while he liv'd, that he desir'd to be buried in his Church, and as near as conveniently he could be, to the Place where he design'd to be laid himself; which was complied with. He underwent for some time with great Patience and Submission, the violent Pains of the Gout, complicated with a severe Asthma; comforting himself with the Hopes of being for ever with the LORD, which (at his Desire) was the Subject of a Sermon, preach'd upon the Occasion of his Death, which was on *Febr. 17, 1709.*

*Pag. 481. Foulsham:* Mr. RICHARD WORTS. I am inform'd that he was Minister both of *Foulsham* and *Gestwicke*, till he was ejected in 1662; and that it was he, and not Mr. *Thomas Worts*, his Brother, that endur'd all those Sufferings which I ascribed to Mr. *Thomas Worts* before; the one Brother being mistaken for the other.

*Ibid. Dis:* Mr. RICHARD MOORE; or rather MORE, for so I find his Name in the Attestation of the Ministers of this County, to the Truths of JESUS CHRIST, in 1648.

*Ibid. Burningham:* Mr. THOMAS WORTS. After his Ejection here, he was a Pastor of a Congregation at *Gestwick* in this County. He died about 1697.

*Pag. 482. Barford:* Mr. MARK PURT. It should be Mr. ROBERT PURT. Add; he lost

two Livings of Value, and suffer'd greatly by Imprisonment and loss of Goods.

Pag. 483. *Nettleheard*: Mr. BURKET, His Name was MILES. He was M. A. of *Edmund Hall* in *Oxon.* He was ordain'd by the Bishop of *Oxford* in 1630, and presented to the Living of *Patteshul* in *Northamptonshire*, by *George Steward, Esq;* the Patron, in 1633. And while he was there, he was for some Time very high for Conformity, and the Ceremonies of the Church: But afterwards he grew more moderate, and upon that Account met with much Trouble from the spiritual Courts. From thence he remov'd to *Hitcham* in *Suffolk*; but upon the Restoration of King *Charles* was turn'd out, by Verrue of the Broad Seal in Favour of another, the former Incumbent, (who I find by *Dr. Walker*, in his *Att.* Part II. p. 209, was Mr. *Laurence Breton*) being dead. He was afterwards presented by Bishop *Reynolds*, to the Livings of *Neatishead*, and *Irstead* in Conjunction, which were not far distant in this County of *Norfolk*, but enjoy'd none of the Profits of them, being turn'd out by the *Act of Uniformity*, before he had been in them three Months. He liv'd afterwards privately at *Monks Ely*, where he had purchas'd Land and built upon it, to the Value of 2500*l.* And I have seen a Petition of his to King *Charles*, soon after the Restoration in 1660, in which he represented his compassionate Case in this Manner: *viz.* that having in the Year 1650 unhappily purchas'd the Mannor of *Monks Illeigh* in *Suffolk*, belonging to the Dean and Chapter of *Canterbury*, and paid to Mr. *Richard Duke*, the immediate Tenant, 150*l.* for his Right, (excepting only his Lease, and Term for six Years, determining *Sept.* 29. 1656) the said Mr. *Duke* had with the very Money which he had paid him, purchas'd a new Lease of the Dean and Chapter, and sued the Petitioner, and obtain'd a Verdict to cast him out of Possession, without any Satisfaction; notwithstanding that he by purchasing, and building, and planting and improving the Premises, had expended above 2500*l.* and run himself into



Debt : Whereupon he humbly threw himself and his eight Children, at his Majesty's Feet, begging that he might be reliev'd, either by means of Commissioners, that he mov'd might be appointed to enquire into Particulars, or by his Majesty's recommending his Case to the House of Peers.

But he could get no Answer to his Petition, nor find any way to obtain Relief. He would often say to those he was free with, *tho' I have lost a great many Scores of Pounds by my Nonconformity, yet blessed be God I never wanted.* Some People upon his being turn'd out, would scoffingly say, now we shall see *Burket* and his Family starve. But he liv'd to relieve some of those Families that had said it, at his own Door.

He had a Son Mr. *William Burket* who conformed, and liv'd first at *Milden* in *Suffolk*, and afterwards at *Dedham* in *Essex*, who was famous for his Piety and Diligence in his Master's Work, and publish'd a *Folio* upon the whole *New Testament*, which he dedicated to the Bishop of *London* : And I suppose it was this that some how or other might occasion the Mistake, of which I before was guilty.

Pag. 483. *Trunch* ; Mr. RICHARD LAWRENCE. Add ; M. A, of both Universities. He was the Son of a Gentleman of some Estate in *Cambridgeshire*, in which County he was born. From his Childhood he was design'd for the Ministry, and after his Grammar Learning he was sent to *St. John's College* in *Cambridge*, and went from thence to *Oxford*. When he was cast out of his Living, he had a Wife and six Children. He afterwards crossed the Seas, and was Pastor of a Church at *Amsterdam*. In the latter Part of his Life, he was Assistant to Mr. *Matthew Mead* at *Stepney*. Upon Dr. *Owen's* Death, he was solicited to supply his Place ; and had other Invitations : But he was unwilling to go from *Stepney*. He was humble and inoffensive in his Carriage, and generally well spoken of. He never was imprison'd for his Nonconformity,

conformity, but often so expos'd, as in a manner to be in the Hands of the Officers and Informers, and several Times very providentially escap'd them. After this, being disabled from Work, he us'd often to say, that he long'd to know what Heaven was. He could not preach for six Years before his Death; which befell him on November 17, 1702; *Ætat.* 75.

The Day he expir'd, he said to his Daughter, now Child, Flesh and Heart fail, but (raising his Voice considerably) God is the Strength of my Heart, and my Portion for ever. Mr. Galpin preached his Funeral Sermon, from 1 *Pet.* i. 4: And represented the Deceased as one of those in whom his Text was verify'd and exemplify'd.

This Mr. Lawrence, together with Mr. Greenhil, Mr. Caryl, &c. prefac'd Mr. Samuel Malbon's Discourse of Life and Death.

*Pag.* 483. *Walcot*; Mr. JOHN CORY. He was an humble serious Person, but of weak Lungs and a low Voice, upon which Account he rarely preach'd unless upon extraordinary Occasions. But being excellently well skill'd in the *Latin* and *Greek* Tongues, he taught a private School at *Norwich* for many Years before his Death, which happen'd in 1698, when he was about the Age of sixty-seven.

*Ibid. Scotto*: Mr. WILLIAM BIDBANK. Add, *M. A*; for so he is stil'd in a little Book of his in 12mo, printed in 1685, intit. *A Present for Children*. After his Ejectionment, he was Pastor of a Congregation at *Denton* for several Years, and there with a small Estate of his own, and a slender Allowance from his People, he liv'd comfortably and usefully; being greatly belov'd by all that know him, on the Account of his sweet Temper, obliging Deportment, and excellent Preaching. He died much lamented, about 1693. He also wrote a Preface to some Sermons of Mr. Robert Ottees, intit. *Christ set forth, &c.*

Page. 483. *Elmerton*; Mr. JOHN SMITH. In the Attestation of the Ministers of this County, it is *John Smith*, Minister of God's Word at *Aylmerton*.

*Ibid. Denton*: Mr. THOMAS LAWSON. Add; M. A. He was first of *Katherine Hall* in *Cambridge*, and so well esteem'd of, as to be chosen afterwards to a Fellowship in *St. John's*. He was a Man of Parts, but had no good Utterance. He was the Father of the unhappy Mr. *Deodate Lawson*, who came hither from *New England*.

*Ibid. Rowlesby*; Mr. JOHN REYNER. Add; He had not it must be own'd the Advantage of a learned Education, but was a very serious circumspect Man, and very conscientious. After his Ejectionment he went with his Family over to *Holland*, and liv'd at *Rotterdam*, where he was employ'd by his Acquaintance in *England* as their Factor, and by that Means got a comfortable Subsistence for himself and Family. He was particularly taken notice of for his great Care in making a just Entry of all his Goods consign'd to him; and upon a particular Occasion, he once declar'd to the Lords of the Admiralty, with a great deal of Solemnity, that he could appeal to the Judge of all the World, that he had never defrauded the Country of one Penny. He died at *Rotterdam* about 1697.

*Ibid. Repham*; Mr. WILLIAM SHELDRAKE. This I am inform'd was a Sequestration, though Dr. *Walker* takes no notice of it as such. The former Incumbent Mr. *Gardiner* being alive, return'd to his Living soon after the Restoration: And Mr. *Sheldrake* finding the Church Doors shut against him, by the Act for Uniformity, apply'd himself for some Time to deal in Wool and Yarn, to get a Maintenance for his Family. In the Opinion of some who were intimately acquainted with him, he was a Person of uncommon Sagacity, and capable of managing the greatest Business, or of being a considerable Statesman. Upon the Death of Mr. *Bridge*, the Dis-

sentring Congregation at *Yarmouth* gave Mr. *Sheldrake* a Call to be their Pastor, and built him a large Meeting-house; at the Opening of which, he preach'd upon *Exra vi. 6 &c.*, He died about 1690. He was a very authoritative, and yet at the same Time a very agreeable acceptable Preacher. Either he or his Brother Mr. *John Sheldrake*, who was ejected at *Wisbich*, publish'd a Piece against *Popery*, intit. *Popery a great Enemy to Truth, and no Friend to Peace or Civil Government, fully made good by discovering the Ways and Methods whereby Papists promote Popery in the World*, 4to. 1679.

Pag. 483. *Bodham*: Mr. ROBERT WATSON. He was another of those who sign'd the Attestation so oft beforemention'd. At that Time he wrote himself Minister at *Bakingstroppe*. He preach'd and published a Wedding Sermon from *Luke xiv. 20*, intit. *The Schooling of the untaught Bridegroom*, in 12mo. It was preach'd at *Yarmouth*, and dedicated to the People of that Town.

*Ibid.* *Billingford, or Stanfield*: Mr. SAMUEL ALEXANDER. It was the Living of *Stanfield* that Mr. *Alexander* was in; and Dr. *Walker*, gives us to understand that he came to it, in 1654. See *Ant. Part II. p. 380*.

*Ibid.* *New Bockenham*: Mr. CHRISTOPHER AMYRAUT. The Author of *Sacramental Discourses* upon several Subjects: To which is added a Discourse on *the Life of Faith*.

*Ibid.* Mr. NICOLAS PITT. He was another Signer of the *Attestation*; and he subscrib'd it as Minister of the Gospel at *Bunwell*.

*Ibid.* *Munsley*: Mr. PAUL AMYRAUT. Add; more of him may be known, from a little Piece intit. *Lutheri Posthuma*; being prefatory to a large Work, translated out of *Dutch*: In which it appears that Mr. *Amyraut* was ancient when he was ejected. Sir *Edward Deering* in the Year 1644, says of him, " he

he was a learned Minister, benefic'd in *Essex*: Had liv'd in *England*: But was born in *Highb Germany*, in the *Palatinate*. He was desir'd by a Committee of Parliament to compare the Original and Translation of the said Work. And afterwards there follows a Certificate of this Nature:

ACCORDING to the Direction given unto "me, by this Honourable Assembly, I have with Diligence compar'd the original printed Book in *Dutch*, intit. *Luther's Divine Discourses*, with Capt. *Henry Bell's* Translation, &c. I find the same doth agree with the Original, &c.

Paul Amyraut.

Pag. 484. *Reepham*: Mr. SAMSON TOWNSEND. Dr. Walker says, that he got the Living of *Hackford cum Whitwil*, in 1655: *Att. Part II. p. 271*. He was Author of a Tract intit. *The Christian's daily Practice*; or a Practical Discourse of Prayer: But he was then Pastor of *Hackford and Whitwil*.

*Ibid. Grafton*; Dr. Walker says *Grafton*: Mr. ROBERT PURT. The Doctor owns he was presented to this Living in 1654.

*Ibid. Mr. PEW*. I am inform'd he had a flourishing School for many Years near *Becles* in *Sussex*; and in the latter Part of his Life, he preach'd occasionally in several publick Churches.

*Ibid. Stradbroke*: Mr. JOHN C. Walker says *Starkey*; and adds, he was presented to this Living in 1654.

*Ibid. Mr. BREVITER*. HENRY BREVITER, and he subscrib'd the Attestation of:

County, as Minister at *Walcos*. He was M. A, and so he writes himself in his printed Tract intit. *The mighty Christ, the Saints Help*; 8vo. 1662; being the Substance of some Sermons preach'd at *North-walsham* in this County, upon *Psal. lxxxix. 19*. Dr. *Collinges* in his *Plea for the Lord's Day*, p. 75, says, he was a good Scholar, and a Person of a sober Life, and conscientious to his Principles, &c. This Mr. *Brevitor* also sign'd the *Attestation* as Minister at *Walcos*.

P. 484. *Bullingbrook*: Mr. JOHN HORNE. To the Account of him let it be added: Mr. *Henry Hall*, B.D, and Fellow of *Trinity-College* in *Cambridge*, was his Tutor: And Mr. *Horne* himself intimates as much, in his *Run from Rome*, a Tract of his that was before omitted, which contains some brief Notes upon the Beast, his Image, Worship, &c. by way of Paraphrase upon the thirteenth Chapter of the *Revelation* of *St. John*.

*Ibid. lin. 23*: for *Lynn*, read *Bullingbrook* in *Lincolnshire*.

\* No. 39.  
P. 493, &c.

The Collectors and Compilers of a late great Work, intit. *Magna Britannia & Hibernia, Antiqua & Nova*, in 4to, \* when they come to this County of *Norfolk*, take particular Notice of ten Sufferers for their Loyalty, in the late rebellious Times, and then add, that these are a few Instances of the Sufferings of the Clergy of the Church of England, who suffer'd in this County: And I can with a great deal of Truth and Safety say, that I am heartily sorry for their having been so expos'd and treated, and have nothing to offer in Justification of those under whom they suffer'd. But when they say that these Persons suffer'd by the Party who put in those whom the *Bartholomew Act* ejected, they advance what they would be hard put to it to prove. For several of those then ejected, were presented by the rightful Patrons, and chosen by the People in the Places where they had a Right of Electing, who had not the least Hand in mal-treating the *Episcopalians*. They intimate that the Sufferers on the Church Side were more in Number, being ninety-seven

*seven to seventy-two*: Perhaps, if they count again, (especially with the Addition I have now made,) they will find no great Inequality. And as to the being *more severely handled*, (if the Difference between a Time of Confusion, and a Time of Peace, be but allow'd for) I believe most People upon a fair Comparison, will allow the Disparity to be rather on our Side: Or at least that the Difference is not such, as leaves any great Room for Boasting, on theirs.

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*The* EJECTED, &c.  
IN THE  
County of NORTHAMPTON.

Pag. 486. *ARNO*: ROBERT WILDE, D. D.  
He was born at *St Ives* in the County of *Huntingdon*, and when he died left the Poor of the Parish *6 l per An* for ever. He was a little above seventy at the Time of his Decease. A little before his Death, he preach'd on those Words, *Rev. xiv. 12. Here are they that keep the Commandments of God, and the Faith of Jesus*: And said, *It is but a short Time, and I shall be in Paradise*. He had two Sons that were Conforming Ministers.

Pag. 487. *Wilbee*; Mr. VINCENT ALSOP, M. A. At the End of the Account of him, let this be added: I have been inform'd by a very worthy Person, that he had it from Mr. *Benjamin King* of *Okeham* in *Rutland*, (who was Mr. *Alsop's* Father in Law) that the said Mr. *Alsop* was ordain'd by a Bishop; and not being satisfied with that Ordination, was afterwards ordain'd by Presbyters. I cannot question the Truth of this Passage, when I consider

consider the Way of its Conveyance : And therefore I suppose the Reason of it must be this, that the Bishop only admitted him into Deacon's Order's. And upon this Supposition, he might think that Ordination defective, so as to need something farther, in order to his being capacitated for some ministerial Acts, which Deacons are not call'd to. And yet at the same Time I am very sensible that some of the ejected Ministers had no other Ordination than that, and thought it to be sufficient. Allowance may very well be made for different Sentiments in such Things as these, among Persons of Worth and Eminence.

Dr. *Sherlock's* affecting to treat the most sacred Things of Religion in a jocular Way, was a Thing that gave no small Offence to a Number of Persons that were remarkable for their Piety and Prudence, and was the very Inducement to Mr. *Alsop* to draw his Pen against him. And though in his Management of the Controversy with him, he treated serious Matters with Abundance of Gravity, yet where that Gentleman was upon the merry Pin, he being an ingenious and facetious Man, so wittily and sharply turn'd the Edge upon him, that he beat him at his own Weapon : So that that celebrated Author never car'd to answer him, nor was he ever fond of that Way of Writing afterward. And tho' Mr. *Wood* endeavour'd to pour Contempt upon him, yet Dr. *South* who was as famous for his Wit and Drollery as any one of the Age, and as bitter an Enemy of Dissenters as any one whatever, acknowledges that Mr. *Alsop* obtain'd a compleat Victory. And I must own, I never knew of any Man besides Mr. *Wood*, that call'd Mr. *Alsop's* Learning and general Worth in Question : And he, by therein standing alone has expos'd himself.

And this I verily think, is no more than it becomes me to say, considering that I succeeded Mr. *Alsop* in his Congregation, upon their unanimous Call, after his Decease. I may also add, that I was very strictly examin'd by him, before my Ordination ; at which Time it falling to my Lot to make and defend a *Latin Thesis* upon this Question (which he  
himself



himself gave me) *An Christi Officio Sacerdotali fungatur in Calis tantum?* He (for Argument sake as is the Way of the Schools,) oppos'd me with all the Vigor, Smartness, and Fluency of a young Man, tho' he was then considerably advanc'd in Years. This was in the Year 1694, when Mr. Joseph Bennet, Mr. Thomas Reynolds, Mr. Joseph Hill, Mr. Ebenezer Bradshaw, Mr. Joshua Bayes, Mr. King of Rumford, and I, were publickly ordain'd, in the Dissenting Place of Worship by Little St Hellen's: The Persons who assisted in and carried on the Solemnity, being Dr. Samuel Annesley, Mr. Richard Stretton, Mr. Vincent Alsop, Mr. (afterwards Dr.) Daniel Williams, Mr. Matthew Sylvester, and Mr. Thomas Kentish. And this was the first publick Ordination among the Dissenters in the City, from the Time of the taking Place of the Act of Uniformity.

Pag. 490. lin. 10; for *Epiladium*, read *Epicedium*.

*Ibid.* Burton Latimer; Mr. JOHN BAYNARD. His Name is to the Attestation of the Ministers of this County to the Testimony of the Ministers in London, printed in 1648.

*Ibid.* Weedon in the Street; Mr. GEORGE MARTYN. After his being silenc'd, he exercis'd his Ministry pretty much, among an Handful of honest People at Stony Stratford in this County, who have to this Day a great Value for his Memory.

*Ibid.* Great or Little Houghton. It should be Little Houghton; Mr. THOMAS MARTYN. I find his Name to the Attestation of the Ministers of this County printed in 1648. After his Ejection here, he came to London, and liv'd retir'd.

*Ibid.* Castle Ashby; Mr. PETER AUSTIN, (for I am told his Name was PETER) this was a Sequestred Living, worth 200 l per An. Mr. Pres that was sequestred here receiv'd constantly from Mr. Austin 30 l per An; and he besides made him very welcome whenever he came to his House, and he

he would have done so, had it been every Day. But this Dr. Walker takes no Notice of, though he mentions him, *Art. Part II. p. 326.* While Mr. Austin was in the Living he was so charitable, that he would have but five Teeth in his Rake in Harvest-time, that there might be the more left for the Gleaners: So that a Boy has often glean'd half a Bushel of Barley in a Day in his Field. He always sold his own Grain cheaper to the Poor than the Market Price. He employ'd a great many poor People in planting the Common Hedges with Plums and Cherries, and other Fruit-trees, for the Supply of the Poor, and of Travellers: And many of them remain to this Day. He us'd to instruct six Children in the *Assembly's Catechism* on the *Lord's Days* after Evening Sermon; and when he had done, he would give them a Shilling amongst them; and the next *Lord's Day* he would do the same by six more, and so continue going on, till he had past through all his young Ones; and then begun again. At *Christmas* he gave every poor Parishioner, of *Ashby* and *Chastiden*, a Peck of Corn. He was respected as a Preacher, and his Removal was much lamented. He died at *Ashby* some time after his Ejection. Among others he was treated very civilly, by the Lord *James Compton*, Father to the Earl of *Norshampton*. I cannot hear that he printed any thing but a Treatise, intit. *Scripture Manifestation of the Equality of the Father, Son, and Holy Ghost*, 8vo. 1650.

Page 490. *Woodford*; Mr. FLOOD: It was Mr. WILLIAM FLOOD. There are at this Place two Parish Churches, and two distinct Livings, and Mr. Flood had both given him by the Lord *St John of Meltonburn*. He had a very smiling Countenance, and was much commended as a Preacher: Well belov'd by his Neighbours, and reckon'd one of the greatest Scholars in the County. After his being ejected, and leaving the Place, he would now and then come and visit, and was very kind to his old Neighbour Mr. *Whiting* of *Cum*.

Pag. 491. *Ringhead*; Mr. RAYMOND. It should be *Ringstead*, which was his Living, and *Dentford* too, both together making about 40 or 50 l a Year. He was an able Preacher, and bold as a Lion. He died not long after his Ejection, in the seventieth Year of his Age. I cannot hear of his preaching after he was cast out of his Living: But he liv'd privately in the Place where he was ejected till he died, and his Family was well provided for. He had two Sons whom he bred to the Ministry, that conform'd.

*Ibid. Wellingborough*: Mr. THOMAS ANDREWS: A *Contabrigian*, but of what House I cannot learn. A Man of great Courage and Boldness. After his Settlement in this Living, (which was given him by the Lord or Lady *Brook*) he often had Disturbance from the Souldiers that quarter'd in the Town, and once two of them had form'd a Design to stab him in his Bed; but they were prevented. He had Trouble here also from the *Quakers*, who would come into the Church, and disturb him as he was preaching: And he would not proceed, till the Officers carried them out of the Church. When the *Act of Uniformity* took Place, he retir'd to *Meers Ashby*, where he preach'd at Mr. *Prestons* in the Night. He preach'd also often at the *Lady Tyrels*. He was one of an agreeable Behaviour, and much belov'd by his Neighbours at *Ashby*. While he continu'd in his Living, he was generally respected by the Ministers in his Neighbourhood, and twelve of them took their Turn at his weekly Lecture on *Wednesdays*. His Frugality while he continu'd the Incumbent, sav'd him some hundreds of Pounds against his Ejection: So that he was better provided for than many of his Brethren. Archdeacon *Palmer* his Wife's Brother, press'd him to conform, but he was not to be prevail'd with: However he took the *Oxford* sometimes to Church, and so liv'd  
I cannot hear that he left any thing

thing in Print. His Son *John* conform'd, and was Minister of *Taxley*, near *Peterborough*.

Pag. 491. *Meers Asbby*; Mr. THOMAS COLSTON. It should be Mr. RICHARD COLSTON, for that I am inform'd was his true Name. He was born at *Woolaston*, and bred at *Cambridge*. When he came from the University, he kept a School at the Place of his Nativity, and preach'd about the Country with good Acceptance. At length he settled in this Town, where he was well belov'd by his Parishoners, but did not continue in the Living above two or three Years. Mr. *Holmes*, who came to it at the Restoration, (Dr. *Walker*, *Att.* Part II. p. 206, says he was settled here by Mr. *George Lawson*, whose sequestred Living this had been) offer'd to continue him as his Curate: But he return'd to his Parents at *Woolaston*, and not long after died of a Consumption, being between thirty and forty Years of Age.

Pag. 493. *Rethwel* or *Desborough*; Mr. THOMAS BROWNING. It should be *Desborow*, near *Rewel*. A remarkable Story in which this Mr. *Browning* was concern'd, may be met with in *the Conformists fourth Plea for the Nonconformists*, p. 83. In the latter Part of his Life he had a great deal of Trouble from his Neighbour Mr. *Richard Davis*, who with his odd Notions and dividing Principles and Practices, gave no small Disturbance to all the Ministers and Congregations round him, and even many that liv'd at a Distance, and in other Counties. But Mr. *Browning* oppos'd him to his utmost. And after the Fits of Mr. *Davis's* Hearers and Admirers, (which had somewhat in them that was pretty singular) had made a Noise for some Time, they at length ceas'd and wore off by Degrees. And it is to be hop'd that Mr. *Davis* with all his Faults was not destitute of a real Spirit of Piety.

*Ibid.* lin. 32, for Mr. *Colewell*, read Mr. *Colwell*.

Pag. 494. *Oundle*; Mr. RICHARD RESBURY. At the End of the Account given of him.; add, He printed also *the Tabernacle of God with Men*; or *the visible Church Reform'd*; A Discourse of the Matter and Discipline of the visible Church, tending to Reformation, 4to. 1649: And a Stop to the Growth of *Arminianism*.

*Ibid. Creek*; Mr. STEPHEN FOWLER. Add, He was elder Brother to Dr. Edward Fowler, Bishop of Gloucester. He was eminent for the Holiness of his Life, his zealous and constant Preaching in his House in all Times, his great Moderation, and many excellent Qualities. His Father was a worthy Nonconformist in the County of Gloucester.

Pag. 495. *Cotterstock*; Mr. MALKINSON. Justice Norton was very much his Friend, both while he was in his Living, and when he was out of it.

*Ibid. Kidesby*; Mr. WORTH. Add; He was born in *Woolstane* Parish, near *Coventry*. After his Ejection, he preach'd for a while at *Daventry*, and afterwards at *Chipping Norton*. He had three Sons Ministers among the Dissenters: John (who took his Degree in Physick) settled at *Marlborough*; William at (or near) *St Ives* in *Cornwal*; and Stephen at *Cirencester* in *Gloucestershire*, where he succeeded Mr. Beeby.

*Ibid. Norton*; Mr. ROBERT ALLEN. Add; He was one of an excellent, mild and loving Temper, a popular Preacher, and one of the Lecturers at *Daventry*. His Church was crowded, from *Buckby*, *Waden*, *Badby*, and all the Neighbouring Parishes. After his Ejection he remov'd to *Adson*, six or seven Miles distant, where Esquire Harvey entertained him and his Wife; and there he died. I cannot hear that he printed any thing. He was valu'd but at about 600 Children.

Pag. 495. *Aldwinkle*: Mr. NATHANIEL WHITING. Add, M. A; for so I find he styles himself, in a Book he has printed, intit. *The Saints Triangle of Duties, Deliverances, and Dangers*; 1659, 4to. He was ejected from the Free School at *Aldwinkle*, as well as from the Living. He had no Portion with his Wife, though her Parents were wealthy. She often complaining of this to her Husband, he us'd to reply, we have no Need of it; it will come perhaps when we need it more. And it pleased God in his Providence to order Matters so, that the old Folks died and left them all, much about the Time of his Ejection. And he afterwards dying without Children, was a considerable Benefactor to the said School, from which he had been ejected.

Pag. 496. *Lodington*: Mr. HENRY WILLES. Add, M. A.

And just at the End of the Account of him, let it be added, he publish'd, *The Marriage Blessing in a Crown of Children*, 1658.

*Ibid.* *Daventry*: Mr. TIMOTHY DOD. Son of the famous Mr. John Dod of *Fawsley*, which tho' once noted for being the Place where his celebrated Father resided, now scarce affords a Brace of Houses, besides the Gentleman's Seat. This Son of his imitated his excellent Father in Piety and Gravity. What University he was of I cannot certainly say; but am inform'd he was publickly ordain'd in this Town, some time after 1640, and settled as a Preacher there. Mr. Crafts had the Vicaridge, and Mr. Dod was only Lecturer, and yet was so well belov'd, that the Town contributing to him 40 *l* per An, made his Income almost equal to the Vicaridge: But then Mr. Crafts had also the Free School. Mr. Crafts preach'd in the Morning, and Mr. Dod in the Afternoon. When the Burgesses and chief Men of the Town came to Mr. Dod, from Quarter to Quarter, with his Allowance of 10 *l* which they took the Trouble of collecting for him,

him, he us'd to charge and beg them to receive nothing from the Poor, least the Gospel might be made burdensome to them. Justice *Farmer* who had liv'd some time in the Town, dying under a Cloud, Mr. *Dod* did not preach a Sermon, but made a Funeral Oration at his Interment, which was much applauded. He was a celebrated Preacher, but in the latter Part of his Time was so very corpulent, that he could not get so high as the Pulpit; and therefore preach'd in a Pew, or in the Desk. He was universally respected by the Ministers who preach'd the *Wednesday* Lecture in this Town. He was of a sweet, humble, affable Temper, but melancholy. After his being ejected and silenc'd he liv'd privately, but was extremely afflicted with the Gout and other Illnesses. He removed from *Daventry* to *Egerton*, upon the Occasion of a great Sickness in *Daventry*, and his own great Disorder: But soon after died there, about the Time of the Plague in 1665. I am inform'd it was his constant Custom to pray seven Times a Day; viz. twice with his whole Family, twice in private with his Wife, and three times alone. I cannot hear that he ever appear'd in Print. He bred up his Son *John* to the Ministry, and he conformed.

*Pag. 496. Thrapston: Mr. THOMAS TERREY.* His Name was *TARREY*. He had a very large Congregation, and was much belov'd by his Parishioners, and greatly respected by all the neighbouring Ministers. He was very charitable to the Poor while he was in his Living: And yet after his Ejectment was reduc'd so low, that his Wife made Band-strings (much in Fashion in those Days) for a Livelihood. But after some Time, he was invited to the Free School at *Higham*, the Salary of which was 10 *l per An*; and he had a flourishing School, and many Gentlemen sending their Sons to him for Instruction, he grew rich: But some Difference arising between him and some wealthy Persons in the Town, he remov'd to some Place near

E 2

London,

*London*, where he spent the Remainder of his Days.

*Pag. 496. Overston*: Mr. LIONEL GOODRICK. This should be expung'd, because the very same Person was mention'd as conforming, *p. 498.*

*Ibid. Merton Pinkney*: Mr. WARE. It should be Mr. WARR, who came to this Place from beyond *Brackley*. This Town is large, and yet his Income was but 35 *l per An*; 50 *l* a Year being paid out of the Living to *Oriel-College* in *Oxford*. Mr. *Warr* was suspended in 1662 for half a Year, and one Mr. *Bets* preach'd in his Stead: But at length he conform'd, and the College restor'd him, and he continu'd preaching here to the eightieth Year of his Age: So that he should be here expunged.

*Ibid. Barby*: Mr. RICHARD THORPE. It should be *Barby* for that is the Name of the Living: A Parsonage worth 200 *l per An*; and when the Men of *Onely*, (a Village that belongs to this Parsonage) plow'd much Ground it was worth 250 *l*. None of the Ministers in these Parts were reckon'd to go beyond Mr. *Fowler* of *Crick* in Preaching, and this Mr. *Thorpe* in Praying. He kept the Youth of the Town in great Awe, and from prophaning the *Sabbath*, as had been too usual and common. He was so much taken up with spiritual Things, that he knew not his own Cattle, except the Horse he usually rode on: And he left all his worldly Concerns to the Care of a faithful Servant. After his being ejected and silenc'd, he preach'd in his own House on *Thursdays*, without Molestation. He went on *Lord's Days* to Church, to hear Mr. *Ifam*, with whom he had a fair Correspondence till his Death, which was forty Years ago.

*Ibid. Cheston*: Mr. STRICKLAND NEGUS. An holy good Man, and very useful Preacher. He was one of the Lecturers at *Oundle*.



Pag. 496. *Broughton*: Mr. JOHN BAZELY, Jun. A Man of great Note in these Parts. His Name is to the *Attestation* of the Ministers in this County, to the Testimony of the Ministers of *London*, printed in 1648. He was put in by the Parliamentary Commissioners, in the Room of Mr. *Bentham*, who was sequestred, of whom Dr. *Walker* gives a particular Account, *Att. Part II. p. 205, 206.* And at the Restoration Mr. *Bentham* came again. Mr. *Bazely*, who was a Man of Substance, after his Ejection bought a House and Estate at *Kettering*, and liv'd there. He was generally respected by the Ministers in the Neighbourhood, and liv'd in good Repute. His only Daughter was married to Esquire *Morgan* of *Kingsthorpe*, near *Northampton*. He was blind for some time before he died; but did not thereupon forbear Preaching. He was one of the twelve Lecturers at *Kettering*.

Dr. *Walker* says, that when Mr. *Bazely* came to this Living of *Broughton*, he seiz'd the Corn in the Ground, notwithstanding Mr. *Bentham* had by himself or others of his procuring, serv'd the Place, and paid the Taxes to the Time of Harvest; whereas Mr. *Bazely* did not preach one Sermon there, till about *October* following. This (if true) it must be own'd was hard: But there were a Number of the poor Nonconformists in 1662 that were in the same Case, that neither met with any Compassion then, nor can be mention'd now, by such as Dr. *Walker*, without Contempt.

*Ibid. Creighton, or Creton*: Mr. RICHARD HOOK. He was presented to this Living by Mr. *Markham*. He was not so well lik'd by the Inhabitants at his first coming as he was afterwards. When he was ejected, he for some time preach'd in his own House, and then went to *Northampton*, where he had some Estate, and there he taught School, and went to Church, but preached occasionally.

don; Mr. SAMUEL BAYES. He  
a Man, bred in *Trinity-College* in  
E 3 *Cambridge.*

*Cambridge.* After his being silenc'd, he liv'd privately at *Manchester*, where he died many Years since.

*Pag. 496. Cottesbrook; Mr. THOMAS BURROUGHS.* Add, *B. D.*, for so I find he wrote himself, in a Sermon of his that I have seen, preach'd at the Funeral of *Mr. John Langham, July 29, 1657.* He publish'd also, *Directions about preparing for Death, 8vo. 1675.*

*Ibid. Pottersbury; Mr. COOPER.* Some of the Ancient Inhabitants here being inquir'd of, have inform'd me, that it was *Mr. Newel* that was Incumbent here in 1662, and that he conform'd, to keep his poor Benefice of 30 *l* a Year, and taught School. And therefore *Mr. Cooper* must be here expung'd. But then at,

*Paulsperry*, which is not far distant, there was one *Mr. VINCENT COOPER*, (or rather *CUPPER*, for by that Name I find he subscrib'd the *Attestation* of the Ministers of this County, to the Testimony of the Ministers of *London* in 1648) who pray'd for *King Charles* before his Restoration, and read the Creed, and ten Commandments, &c. This Living is worth 300 *l* per An, and *Mr. Cooper* when he was silenc'd, liv'd with his Son whom he had bred up to the Ministry, who conform'd. He was reckon'd but a mean Preacher, but was an honest good Man, and employ'd many poor, and was very Charitable.

*Ibid. Irlingborough; Mr. HUMPHREY LUCAS.* This should be here expung'd, because the same Person is mention'd again, *p. 497.*

*Ibid. Panthersbury, or Paulspury; Mr. NEVIL.* I am inform'd his Name was *NEWEL*; but that he was neither Minister of this Place, nor a Nonconformist, but liv'd and died in the Church, at *Pottersbury*. He had indeed a good Living at *Leckhamstead* in *Bucks*, which he lost for some Immoralities;

moralities; and was afterwards Vicar of *Pottersbury*; but I cannot hear that he ever had the least Scruple with respect to Conformity.

*Pag. 497. Barton, (that is Earls Barton)* Mr. NICOLAS KENRICK. I am inform'd, he conform'd to keep his Living, but never went up the Pulpit Stairs with Comfort afterward. He had written against the Ceremonies, and was but an half Conformist. For which he was cited into the Spiritual Court, but screen'd by Archdeacon *Palmer*, under Preerence of his bodily Infirmities. He freely suffer'd his Children to go and hear the ejected Ministers, and carried it with a brotherly Affection to them from first to last.

*Ibid. Horton*; Mr. HENRY HOWLET. His Name I understand was SAMUEL and not HENRY. His Preaching was universally applauded. Both in 1662, and for some time after, he refus'd Conformity: But was at length prevail'd on by *George Montague, Esq*; and his Lady, to use a little of the Common Prayer; and doing so, he continu'd there till the Reign of King *William*, and then died of the Small-Pox, and was much lamented.

*Ibid. Northampton*; Mr. JEREMIAH LEWIS; for that was his Name. Add, he preach'd in *St Giles's* in this Town, and was much follow'd. This Living was formerly in the Gift of the Earl of *Northampton*, who had bestow'd it on Mr. *Bennet*. He being rich, and not needing it, gave leave to Mr. *Whaley* Mayor of the Town, to put in any one that he and the People liked best, and he (with Mr. *Bennet's* full Approbation, and the good Liking of the Body of the People) gave it to Mr. *Lewis*, who had enjoy'd it near twelve Years before his Ejection in 1662, and was belov'd universally. He was a pretty reserv'd Man, and I cannot hear that he ever preach'd after he was ejected; nay he seldom went abroad. All were united in their Respect to him, except the *Quakers*, who would sometimes affront him; but he us'd to pass them by,

without regarding them. He was one of great Meekness, and singular Prudence; much belov'd by the Neighbouring Ministers; and an Intimate of Mr. *Daniel Cawdry* of *Billing*. He died at *Northampton*, not long after his being silenc'd.

P. 497. *Troywell*; Mr. JOHN SEATON. It should be *Twivell*, which was the Name of the Living, worth about 50 or 60 *l per An*, because *Slipton* Living is commonly join'd with it. Mr. *Seaton* was very fervent in the Pulpit, but very mild out of it. After his Ejection, he taught School at *Islip*, where several of the Neighbouring Gentlemen committed their Children to his Care and Instruction. He remov'd from thence to *Thrapston*, where also he continu'd to keep School. He died there many Years since, about the seventieth Year of his Age. He often went to Church, and had no Congregation of his own, after his being silenc'd: Only he preach'd now and then at Sir *Gilbert Pickering's* at *Tichmarch*; and at *Cranford* for Mr. *Whiting*; and at some few other Places. He met with no Trouble about the *Corporation Act*, or any other Way for his Nonconformity.

*Ibid.* *Little Addington*; Mr. SANDERSON. He ought to be here expung'd: For I am inform'd, that he was turn'd out in *Oliver's* Time, and came in again in 1662.

*Ibid.* *Droughton*; Mr. TROTT. Though he turn'd out of this Living in or about 1662, yet he conform'd and bought the Living of *Newton* near *Higham Ferries*, and therefore should not be mention'd here.

*Ibid.* *Marston*; Mr. WALTER HORNBY. It should be *Marston Trussel*, to distinguish it from *Marston St Laurence*, which is the Name of another Living in this County. I am also inform'd that there were two *Walter Hornby's*, the Father and the Son, who were both of them Ministers. Both of them preach'd at *Harborough Lecture* in  
Oliver's

ne, and were much respected. The Family Living, worth 150 *l* per Annum, and Advowson of it for his Son, after he in it a great many Years. He died just *Act of Uniformity* took Place, in 1662, at eighty. Mr. *Walter Hornby* the Son, bred in *Emanuel-College* in *Cambridge*. *Act of Uniformity* was in Force, he refus'd. His Mother earnestly press'd him to the Establishment, but he gave her this *If I want Bread you can help me; but if I lose my Oath, and have a guilty Conscience, help me.* He presented Mr. *Blackerby* to the Living; and upon his removing into the Rectory presented Mr. *Bodington*, and after him Mr. *Blackerby* and the Right of Presentation is in his Family. As to himself, he preach'd some Sermons, under Mr. *Blackerby*, before the passing of the *Act of Uniformity*, and afterwards he met at *Showel* near *Lutterworth*, but was not Pastor of a Congregation. He communicated with Mr. *Clark* of *Harborough*, and was a very serious Man, but ordinarily melancholy; and sometimes very chearful. He died at *Harborough* sixty two. He us'd to go to hear moderate Sermons, such as he presented to *Marston* Living, and such as they, would join with Mr. *Clark*, Mr. *Shuttlewood* and other Dissenting Ministers, in private Fasts. Mr. *Hornby*, though the possessor of the Living, receiv'd nothing out of the profits of it, unless Mr. *Blackerby*, and his Successors now and then send him some small

*Irthingborough*: Mr. HUMPHREY  
This Person through Mistake is men-  
tioned in 496 and 497: But one of the two  
was young'd.

Mr. *Hornby* mov'd from hence  
for Nonconformi-  
ty and twenty Marks  
of *Banbury* gave  
him for a while,  
the maintenance of it,  
which he paid

paid twenty Marks and no more ; and put in not but Batchelors ; and Mr. *Lucas* was one of the Sort. I understand they have had twenty Parson since : For no one will stay there longer than he necessitated, for Want of a better Living.

*Pag. 497. Tanfover* : Mr. CAUTHORN. Add, *Edward*, for that I am told was his Name. I am also inform'd that he was depriv'd in 1660.

*Ibid. Warcup* : Mr. FRANCIS FULLER. Add *M. A.* And to his Works, add, *A Treatise of Grace and Duty*, 8vo. 1688 : And a Sermon intit. *Peace in War* ; by CHRIST the Prince of Peace : Preach'd on a Publick Fast, Jun. 26. 1696.

*Ibid. Church Brampton* : Mr. VINTRESS. Dr. *Walker*, *Att. Part II. p. 389*, owns, that this *M. Ventris* paid the sequestred Minister his Fifth, tho' otherwise, he says, *he behav'd himself very insolent towards him*. As to which, no Judgment can be pass'd, without knowing all Circumstances.

*Ibid.* Since the Publication of my last Edition, I have been inform'd, of one Mr. ROWLET who was a Preacher at *Sudborough* in this County of *Northampton*. He preach'd in his Turn at the Lecture at *Thrapston*, which was upheld by six Persons of Eminence ; but if it so happen'd that any of them fail'd, Mr. Rowlet was always ready, and supplied for them. After *St Bartholomew's* in 1662 he remov'd to *Nether Dean* in *Bedfordshire*, where he liv'd privately, but preach'd frequently, as he had Opportunity, and was supported by a little he had of his own, of about 20 l per An. He went ordinarily to the Publick Church, and on the Evening of the *Lord's Day*, would preach to his honest Neighbours as were willing to attend in his own House. In the Time of the *Indulgence*, there was a Meeting at *Wellingborow*, upheld by Mr. A. Rowlet, who continu'd preaching till he was disabled him. Mr. *Alsop* speaki

*Rowlet*, said, if this Man had but a Body to his Soul, he would be incomparable. He is represented by such as attended on his Ministry, and knew him well, as a most agreeable Preacher, that us'd to charm his Hearers. He died of a Consumption.

I am also inform'd of another that was silenc'd in this County, *viz.* at

*Whittlebury*: Mr. JOHN FIDO, M. A, whom I before mention'd by Mistake as ejected from his Fellowship in *Trinity-College* in *Cambridge*, which he had before surrender'd. He was born at *Stanford upon Teeme* in *Worcestershire*, and was the Son of a Gentleman of a considerable Estate there. After some Proficiency in Grammar Learning, he was sent to *Trinity-College* in *Cambridge*, where he continu'd fourteen Years. He was first Minister of *Hardwick*, three Miles West of *Cambridge*, and afterwards was by the Parliament presented to this Living of *Whittlebury*, worth 300 l a Year. At the Restoration, Dr. Skinner laid Claim to it, tho' I know not upon what Pretence. Mr. Fido stood a Trial with him at the Assizes at *Northampton*, and lost him. The Judge declar'd that Mr. Fido had a legal Title to the Living, and no one could dispossess him of it: And told the Doctor, that where preachers were well provided for, and still coveted more, it shew'd they minded the Fleece more than the Flock. But what could not be done this Way, was effectually brought about by the *Bartholomew Act* some time after. He retir'd afterwards to *London*, and there died in 1667 or 1668, about the thirty-seventh Year of his Age. He was strictly Congregational in his Judgment.

I am also inform'd of one Mr. HENRY ROOSE, who was in 1662 turn'd out of the Living of *Easton*, and that he was reckon'd one of the best preachers in *England*.

Pag. 498. Over against Mr. Hodges of Hisham, let there be this Note in the Margin: Dr. Waller therefore might very well have spar'd his Notice, (Part II. p. 418.) I having mention'd the same thing before.

*Ibid.* lin. 22. for *Lancashire*, read *Lincolnshire*.

When the Collectors and Compilers of the great Work intit. *Magna Britannia & Hibernia, Antiqua & Nova*, in 4to, come to this County of Northampton, they mention \* several Instances to prove the Patience and Constancy of the Loyal Sufferers in the late *Rebellious Times*: And that their Sufferings were in many Cases very severe, I cannot deny. But when they add, that they much outweigh the Hardships of the Nonconformists by the Bartholomew Act, I must beg leave to demur. Their being outed of the Livings they had, if they possess'd any belonging to Episcopal Men, was what I must confess they might indeed expect upon the Restoration: But tho' Kings and Bishops were restor'd, yet might it have been for the Benefit both of the Church and State, for them to have been peaceably allow'd the Benefit of the Royal Declaration for Ecclesiastical Affairs, in October 1660, which the present Bishop of this Diocese of Peterborough, has publickly own'd, † may stand for a Pattern to Posterity, whenever they are heartily disposed to restore the Discipline, and heal up the Breaches of the Church: And of which another great Man of the Church of England had such an Opinion, that he has ‡ declar'd he thought, that the united Judgment of the whole Nation could not frame a better or more unexceptionable Expedient for a firm and lasting Concord of these distracted Churches.

\* No. 41. p. 582, 583.

† See 3d Vol. of the Comp. Hist. of England, p. 229.

‡ Preface to Protestant Reconciler, pag. 8.





*Little Leaver* in *Lancashire*, yet was the Occasion the Settlement of a Branch of the Family in that County. This *Mr. Thomas Leaver*, had a Son nam'd *Sam Leaver*, from whom sprung *Mr. Henry Leaver*, who at the Beginning of the Civil Wars was Parson of *wick* in *Northumberland*. From thence he went to succeed *Dr. Cosins* in the Rectory of *Bran*, in the County of *Durham*, about the Year : When the Design was set on Foot, of erecting a College at *Durham*, he was one of the Commissioners to settle that Foundation, and in that capacity had an Opportunity both of shewing his Candour and Moderation, and of doing a Piece of Service to one of the sequestred Gentlemen *Naylour*, the late Parson of the rich Living of *field*. The Doctor was inform'd, that the value of his *quondam* Parsonage, (as he calls it) exceeded *Mr. Laphorn's* Salary, who was then Incumbent, was design'd for the Indowment of this New College, no Exception or Reservation being made for his Wife's *Fifths*. Upon this he wrote to *Mr. Leaver*, desiring him to use his Interest with the Gentlemen his Co-assessors to save his Family from great a Loss. The Reason (as he says in his Letter to him) to be given for the intended discontinuance of his Wife's *Fifths*, was his being seiz'd of Estate to or above the Value of 30 *l per An*; cause there was a late Act for excepting such from receiving *Fifths*. The Doctor in his own Behaviour represents to *Mr. Leaver*, that the Act says, when the sequestred Person is not seiz'd of an Estate worth 30 *l per An*, *Fifths* shall be paid : But he that learn'd Council had observ'd to him, it did not say, that tho' he be seiz'd of so much, more, they shall not be paid : And that it was not so to be interpreted, till the Makers of the Act so interpreted it themselves. But the Plea which he laid the most Stress upon, and seem'd to be of great Consideration with the Commissioners, was that though it should be allow'd he had an Estate in the common Repute of one above 30 *l per Annum*, yet that there were many engagements upon it, and some new Debts contracted.

l, in order to put his Sons to Trades, in *London*. that (he signify'd) he hop'd that Circumstances being consider'd, they would not see Reason from that Act to exclude his Wife from her *Fifths*. This was his Case. And it should seem that Mr. *Leaver*, not only heartily but effectually recommended

For he wrote him a long *Latin* Letter, (it may well be call'd long, for it is written in a very small character, and almost fills up an whole Sheet) of thanks for the great Kindness he had therein done him. And he gives this Reason for writing it in *Latin*: *Amorem tuum, tam non Vulgarem, vulgari modo agnoscere noluerim*. A few Lines in the Beginning of it, will express the Nature of the Favour receiv'd, his Sense of it, and Mr. *Leaver's* Part in the obtaining of it: And therefore I think it not improper to transcribe some of them.

Dilecte in Christo Frater, multisque certe mihi  
hi nominibus estimande.

**C**ERTIOREM me reddidit tibi pariter ac  
" mihi amicissimus D. Baddelus, quàm vere  
& fideliter, quam nervose & efficaciter, Uxoris  
meæ Causam, (pene dixeram Viduam, nisi  
Candorem tuum invenisset assertorem strenuissi-  
mum) Literis tuis vere Tullianis, (hoc est victri-  
cibus ipsiusque suadæ Medulla exaratis) apud  
Tuos omnes, sive Clericos, sive Laicos conjuncti-  
ssimos, non ita pridem Novi Castri egisti. Qui-  
bus insuder Laudationibus & Encomiis me one-  
rasti, non solum supra merita mea, (quæ probe  
scio quam sint exigua, quam penitus nulla) sed  
& quæ amorem tuum, quantumvis maximum,  
quantumvis flagrantissimum, pene superaverint.  
Me tanto Amori tam tempestivo & Eximio testi-  
ficato, aliquando fore parem, aut pro merito re-  
pensaturum, nec sperare possum, nec optare au-  
sum. Hancce igitur Gratiam pensandam relinquo,  
Magno illi & Munificentissimo Remuneratori,  
Qui &c.

Mr.

Mr. *Leaver* continu'd at *Branspeth*, in good Reputation, and great Usefulness till 1659. I had before said, he was turn'd out from thence: But I now question it. I am inform'd he remov'd to *Newcastle* before the Restoration in 1660: And my Friend from whom I have this Account tells me he has in his Hands a Letter to him before that Time, written to him as residing and exercising his Ministry at *Newcastle*, before the King's Return. And it was at *Newcastle* that the *Act of Uniformity* found him, though it suffer'd him not long to continue there. He was a Conformist at the Beginning of the Civil War, and not altogether Puritanical neither: But he saw that Conformity had afterwards much chang'd its Shape.

When he was ejected, he remov'd to *Skinkclif*, about a Mile from *Durham*, to the House of his late Wife's Son, Mr. *Thomas Dixon*; for he had no Children, and was now a Widower. Here he continu'd till the Year 1665: But he afterwards return'd to *Newcastle*, and there marry'd again, and some Time after finish'd his Course. I cannot learn he had any settled Congregation after his Ejection. He had a Call to a People at *Darlington* in the Bishoprick of *Durham*, in the Time of the Indulgence in 1672. They signified to him by Letter, that understanding he was willing to accept of a Call to the publick Exercise of his Ministry again, they were encourag'd to desire his Help. But his Work was now near finish'd, and he had but a little more Sand remaining in his Glass. He died the very next Year, some time in the Summer. The unskilful cutting of a Corn cost him his Life. It was but a poor Cause but it had a sad Effect upon him. His Foot and Leg swell'd prodigiously, and was exceeding painful: But he bore it with a great deal of Patience, and obedient Resignation to the Will of God. When his Pain encreased upon him and grew threatening, he said, if God had no more for him to do in the World, he could as cheerfully lie down and die; as go to his Bed to rest.

He had a close Correspondence for many Years, with *Philip Lord Wharton*, by whom (together with his Lady) he was much respected. He was one of good Learning, moderate Principles, great Piety, and a sweet Temper. He had a large Heart, and a liberal Hand ; was much a Gentleman, affable and courteous, and very agreeable in Conversation. He was an affectionate Friend, and a very useful Person.

*Dr. Naylor* representing his Case to him, writes thus: " Sir, this poor Piece of Paper has a serious Errand unto you, the very Equity and Justice whereof rightly understood, I am very confident will be of more Power and Weight to a judicious and conscientious Gentleman, (that is with your self) than any other Oratory, &c. And complaining of the Confusion of the Times, and Severity of some, he adds, " which I would not have you to interpret with the least Reflection, as spoken to yourself, whom I know to be far otherwise principled. And in the Conclusion he has these words: " Thus Sir, I have taken the Liberty to unbosom myself unto you upon this Occasion, being very confident you will misconstrue nothing I have written, nor make any Use of any of the Contents, but in order to the Good and Benefit of him and his, who is &c, "

And in his Latin Letter of Thanks, taking notice of *Mr. Leaver's* speaking so honourably of him, and representing his Case so movingly, he writes thus: " Verum enim vero (vir optime) quod placuit Amori & Candori tuo, pro eâ quâ polles egregia Facultate, in Laudes tam immensas, (in rem scilicet nostram) expatiari, & Encomiastem agere, perpulchre quidem edocuisti, quales ipse & cæteri ejusdem Ordinis esse debuissimus, licet paucis a Deo datum est tam altos Eruditionis, & Sanctimoniz gradus feliciter attingere, &c. "

He was remarkable for his Generosity and Liberality. Besides his Wife's Jointure, he had an Estate of his own of about 100 *l per An*, and he had no Children, and yet when he was ejected, he had no Money before Hand. When *Mr. Thomas Dix-*

on his Wife's Son married, he resign'd his Mother Jointure to him. All, or most of the Charge of his Nephew Mr. *Ralph Wicklif's* Education lay upon him. He gave Portions to two of his Wife's Nieces. One of them was married to Mr. *Pell*; and there was found a Note of 50*l* paid to him among his Papers. And when he died, he left Mr. *Pell* 20*l* in Books; and 50*l* a piece in Books and Money, to Mr. *Wicklef*, and Mr. *Dixon*. His Estate, and the rest of his Library, he left to Mr. *Robert Leaver*.

And since Dr. *Walker* so severely reflects on the ejected Ministers that were in sequestered Livings, as not paying *Fifths* to their Predecessors, &c. I shall add, that Mr. *Leaver* cannot be charg'd in that Respect. My Friend from whom I have this Account, assures me, he has seen Acquittances under the Hand of Mrs. *Mary Cosins*, for *Fifths* to Mr. *Leaver*. He paid her 33*l* per An; and he paid it Quarterly. And there is a Circumstance relating to the Payment of *Fifths* in this Case, that it may not perhaps be amiss to take Notice of, because it will help to shew, that they that had the Power in their Hands in those Times, were not so extremely hard and severe, as Dr. *Walker* thought it to his Purpose to represent them. There happened to be some Disagreement between Mr. *Leaver* and Mrs. *Cosins*, about this payment of *Fifths*. The Case was represented at *Whitchhall*, and an Order of Council was issu'd out to regulate it. Certain Justices of Peace, of which the Mayor of *Durham*, was to be one, were to determine the Difference, to the mutual Satisfaction of the Parties concerned: And if they could not determine it, it was to be fully clear'd at the Council-board.

Dr. *Naylor* also had his *Fifths* duly paid him to the last. And this in Conjunction with several other Things I have mention'd occasionally, as they came in my Way, in my Account of the ejected Ministers, helps to give me Satisfaction, (and I believe it will do so to many others) that Dr. *Walker* has carried Things too far in his Exclamations about these *Fifths*, as well as in other Matters.

*Pag. 505. Stannerton* ; Mr. JOHN OWENS. He preach'd frequently in his own House, and at the dwelling of Neighbouring Gentlemen. He had a Fine laid upon him for preaching at Mr. George Horsley's, and was carried Prisoner to Newcastle upon that Account, and treated with Harshness and Incivility, but discharg'd upon the Payment of the Money by his Friends. The Duke of Lauderdale made him kind Offers of a Settlement in Scotland, which he thought fit to refuse, but afterwards accepted, through the Persuasion of the late Lord Rutherford his Son in Law.

*Ibid. Wharton* ; Mr. RALPH WICKLIF. He was the sober Son of an extravagant Father, who spent a handsome Estate. He was born in or near *Sunderland* by the Sea, in the Bishoprick of *Durham*. He was Sister's Son to Mr. Henry Leaver, who had the chief Care and Charge of his Education. After his Ejectment he frequently preach'd in the severest of Times ; but more particularly to a Congregation which was gather'd out of the neighbouring Parishes. He met with Discouragements from the Coldness of some of his Hearers, and the busy Practicings of some of the Ministers of the other Side of *Tweed*, of which some others (I am inform'd) of the Ministers of the Northern Counties at that Time complain'd.

In 1672 he was invited to *Sunderland*, where he preach'd during the short Continuance of King Charles's Indulgence, and afterwards return'd to his Farm, and old Congregation. He was fin'd 20 l, for preaching at Mr. Ogle's of *Kirkley*, who was a Neighbouring Gentleman ; and had his Cattle driven away for the Money. He died in the latter End of 1683, in the fifty-first or fifty-second Year of his Age, and left the Character of a sober, modest, and prudent Man.

The Case and State of the Congregation which Mr. Wicklif preach'd to, which was drawn up by Mr. Robert Fenwick of *Nunriding*, (who was a Gentleman of a good Estate and Name in this Coun-

ty, and a Member of Mr. *Wicklif's* Congregation and his hearty and constant Friend) is yet in being: And what in it relates to Mr. *Wicklif*, follows.

“ **A**T the Restoration, Mr. *Ward* (now of 2  
 “ was Pastor to a considerable Congregation  
 “ on at *Hartbourne* in *Northumberland*, whereof  
 “ *Ralph Wicklif* was then a Member, and he  
 “ afterwards ordain'd a Minister by the Presbytery  
 “ at *Morpeth*. Mr. *Ward* being driven away, partly  
 “ by the Act against Nonconforming Ministers,  
 “ partly being discourag'd by some of the Members  
 “ conforming, Mr. *Wicklif* preaching as he  
 “ had Opportunity, some of the Members of  
 “ Congregation did adhere and stick close to  
 “ him, and under his Troubles, and Persecutions  
 “ appear'd with him and for him: And it is  
 “ never to be forgot how that honest Gentleman  
 “ open'd his Doors in the Time of Danger, especially  
 “ to such as he hop'd did dissent upon conscientious  
 “ Principles. The Truth is, (as I know it to my own  
 “ Knowledge) he was greatly encourag'd divers Ways.  
 “ First it was the Cause of Sorrow to him, to observe  
 “ such a Fickle and itching Humour in some old Professors,  
 “ if a Stranger, (a young raw *Scotish* Man) should  
 “ come, and say he was a Minister, away from  
 “ of them would run, by his Door perhaps, though  
 “ four, or five Miles notwithstanding the Hazard  
 “ he had run by his entertaining them in dangerous  
 “ Times. Another Discouragement was want  
 “ of Care in providing Maintenance for him.  
 “ he was forc'd to be a Farmer, and teach a Friend's  
 “ Children to help him to maintain his Family.  
 “ And I have heard him sigh and groan, Because  
 “ by this means he was depriv'd of the benefit of  
 “ his Study, and when others studied he was forc'd  
 “ to look after his Cattle and Plough. And  
 “ we have often heard him complain of the  
 “ civilities and Sordidness of some Professors, especially  
 “ many of his Hearers, not looking him in the Face  
 “ **G**



“ from *Lord's Day* to *Lord's Day*, and Men carried  
 “ it to him as if he had been beholden to them to  
 “ hear him. Another Discouragement was, that  
 “ when his Cattle were driven from him for 20 l,  
 “ which he forfeited for Preaching, some of his  
 “ Hearers, (who were most peremptory for his  
 “ Preaching) did flinch, and shew'd no Chearful-  
 “ ness to contribute to keep him indemnified. Yet  
 “ notwithstanding these Discouragements, he was  
 “ carried on by GOD to follow the Work of the  
 “ Ministry, in the sharpest of Times, and gather-  
 “ ed the few remaining Members of the said Con-  
 “ gregation together, and got some of Mr. *Leaver's*  
 “ People added to them, and took some others  
 “ whom he judg'd upright in the main, and put  
 “ them into Gospel Order, baptizing their Chil-  
 “ dren, and administering the LORD'S Supper.  
 “ Some Years after, it pleas'd the mighty GOD to  
 “ call him out of this World, to the Loss and Grief,  
 “ and we may say Affliction of his Handful of  
 “ People.

Pag. 505. *Hartbourn*: MR. RALPH WARD. At  
 the End of the Account of him, let this be added.  
 When this good Man was by the Violence of the  
 Times, in the Reign of King *Charles*, driven into  
 the Country, and unable personally to attend his  
 Flock, he wrote a Letter to them, which deserves  
 to be preserv'd to Posterity, and is therefore here  
 inserted. It was directed to Mr. *Martin Hotham*,  
 (Father of Mr. *Jo. Hotham* who is now Fellow La-  
 borer with Dr. *Colton* in the City of *York*) to be by  
 him communicated to his Friends in and about the  
 City. It was in these Words :

Dear Friends,

“ I CANNOT now through Want of Opportunity,  
 “ serve you in the Work of the Gospel as I  
 “ would ; for you yourselves know under what  
 “ Disadvantages I am : But that I may not however  
 F 3 “ be

" be really winning to you, that I may show an  
 " longing Desire after your Good, and sincere  
 " Health, and that my Labours among you may not  
 " be in vain. I have writ these Lines to put you in  
 " Remembrance, of what you have been taught  
 " and to exhort you unto, and comfort and cheer  
 " up you in your present Duty.

" I. In the Course of my Ministry, I have ende-  
 " voured to discover, the sinful and shameful Ap-  
 " perty of Man from his Maker; and the doleful  
 " and damnable State all Mankind are in through  
 " the Fall: Being altogether corrupted; having no  
 " good Thing in them naturally; but every one is  
 " born blind, deaf, and dead, as to the Things of  
 " God; and the Soul is void of the Life of God;  
 " the Life it should live; void of the Image of  
 " God, naked and destitute of that Beauty, which  
 " adorned the Nature of Man at first; nay an En-  
 " my to it, *Rom. viii. 7.* This hath been manifest-  
 " ed by discovering under what Corruption the se-  
 " veral Faculties of Man's Soul do lie; what Vi-  
 " cious passions the Thoughts of Man; what Igno-  
 " rance the Mind, what Incontinencies the Consci-  
 " ence, what Forgetfulness the Memory, what Sol-  
 " lomness the Will, what Disorder and Irregularity  
 " the Affections; so that every Man by Nature  
 " wholly a Servant of Sin, and in Bondage to a  
 " grand Enemy. And while Man continues thus  
 " there is none that doth or can do good, nor  
 " one: But all are encreasing and multiplying  
 " their Transgressions against the Lord our  
 " Hence therefore there is an absolute Need  
 " of being born of God, of being born again.

" II. The glorious and wonderful Mystery of Re-  
 " demption by JESUS CHRIST hath been  
 " covered to you: The Wonderfulness of the  
 " Father's Love in sending his Son; of the Son's Love  
 " in assuming Man's Nature, laying down  
 " in Man's Stead, and thereby obtaining  
 " Redemption for them; the Fidelity and  
 " Zeal of our Lord for this great Work,

" authority being committed to him of the Father,  
 " all Fulness treasur'd up in him ; and the ever-  
 " lasting Counsel of God being reveal'd to us  
 " by him, as our Great Prophet ; the Will and  
 " Commandment of the Father being fulfill'd by  
 " him, (in making his Soul an Offering for Sin)  
 " as our High Priest ; the Laws and Ordinances  
 " of his House and Kingdom being appointed and  
 " commanded by him as our King and Lawgiver.  
 " So that whoever hears and believes the Voice  
 " of this Great Prophet ; whoever confides and  
 " trusts in him as their Great High Priest ; who-  
 " ever obeys him from the Heart, as their King  
 " and Lawgiver ; shall assuredly obtain eternal Life,  
 " according to the Promise of the Father made by  
 " him.

" III. The Covenant of Grace, both what is  
 " promised and what is requir'd in it, hath been  
 " in some measure made known unto you : CHRIST  
 " himself being both the Security and Substance  
 " of this better Covenant, in him, all his spiritual  
 " Blessings, all Things pertaining to Life and God-  
 " liness are contain'd, and by him they are convey-  
 " ed and communicated to his People ; to those the  
 " Father hath given him. And therefore, whoever  
 " wants Wisdom, Understanding, Grace and Strength,  
 " Pardon and Peace, Holiness and Righteousness,  
 " or everlasting Rest and Happiness, must look  
 " for all from CHRIST, and in CHRIST, and  
 " in Union and Communion with him. For with-  
 " out him, or separate from him, we can do  
 " nothing. Hence we are bid to look unto him,  
 " as the Author of our Faith, and the Giver of Re-  
 " pentance. 'Tis said he is exalted to give Re-  
 " pentance.

" IV. You have heard that it is impossible to  
 " please God without Faith : That it is impossible  
 " to escape everlasting Wrath without Repentance ;  
 " And that these are the Gifts of God through  
 " CHRIST, in the Use of the Means he hath ap-  
 " pointed : And that therefore they that want them

“ must be diligent in the Use of Means for the  
 “ obtaining of them : In Prayer, Reading, Hear-  
 “ ing, Conference, &c. and must look for the  
 “ Promise of the Spirit of the Father, by the Son ;  
 “ that this Promise being made good, the Law of  
 “ the Spirit of Life in CHRIST, may set them  
 “ free from the Law of Sin and Death.

“ V. You have heard that by the SPIRIT'S  
“ working Faith in the Heart, the Soul comes  
“ to CHRIST, gives up itself to be his,  
“ is united to him, abides in him, and holds  
“ Communion with him, partaking both of the  
“ Vertues of his Death and Resurrection : And is  
“ hereby not only pardon'd, and at Peace with  
“ GOD, but adopted to be a Son and Heir to-  
“ gether with CHRIST, and transform'd more  
“ and more into the Similitude of CHRIST  
“ himself.

“ VI. You have also heard, that the Lord Jesus hath instituted and appointed his Ministry and Ordinances, and the Communion of Saints in Churches, to be the Means of conveying those spiritual Blessings whereof he is the Author and Giver, to all the Members of his Body; and of the increasing of Grace in them, till they all come to a perfect Man: And that he hath promised his Presence with them for that End, that they may grow up in all Things into him.

" VII. You have heard that this is the great  
of those who profess Faith in our Lord Jesus  
and Obedience to him, that they are worthy  
high and holy Calling, that they may be  
ed, being fruitful in all good Works,  
so doing they may bring forth much fruit to the  
GLORY, and their Heads as Members they profess  
the Holy SPIRIT, be quickened in  
renewal of the mind, and in the knowledge of  
God: Amen.



“ these being the Fruits of the Flesh, which a  
 “ to be mortify'd and destroy'd, which we ha  
 “ vow'd and covenanted against in our Baptis  
 “ and in the LORD's Supper, that we will n  
 “ serve them but seek their Ruin; and by t  
 “ Sword of the SPIRIT, and the Blood  
 “ CHRIST, endeavour their utter Extirpation  
 “ knowing what is written, that if we live af  
 “ the Flesh we shall die, and that one Sin i  
 “ dulg'd, allow'd, and approv'd, and liv'd in, o  
 “ unmortify'd Lust, will stop the LORD's Ear  
 “ our Cry, and prove of fatal Consequence to o  
 “ precious Souls. How doth it therefore conce  
 “ us to take heed to our Ways and Walkings!

“ IX. You have heard that a Name to live,  
 “ we be dead will not profit us. That whateve  
 “ we profess, if CHRIST live not in us we ar  
 “ but dead Men and Women; and therefore  
 “ concerns us to look to ourselves, that we lo  
 “ not the Things that we have wrought: That ou  
 “ Hearts be sound in GOD's Statutes: That ou  
 “ Faith, Hope, Love, and Obedience to GOD an  
 “ Man, to Magistrates, Ministers, Masters, an  
 “ Parents, according to our respective Relatio  
 “ we stand in, be such as the LORD require  
 “ and approves of: That we have Respect unt  
 “ all GOD's Commandments, and obey in th  
 “ LORD, and for the LORD; because of h  
 “ Command, and for his Glory: Knowing tha  
 “ the LORD looks not at the outward Appearance  
 “ but at the Heart; and requires Truth in the i  
 “ ward Parts.

“ X. And lastly; You have heard that if w  
 “ will be CHRIST's Disciples indeed, we mu  
 “ deny ourselves, take up our Cross daily, an  
 “ follow him. That it is not he that draws back  
 “ but he that endures to the End that shall be sa  
 “ ved: And therefore it greatly concerns us t  
 “ look upon what Foundation we are built, an  
 “ that the Sincerity of our Love to our deare  
 “ Lord and Redeemer do appear, in sticking clos

“ to him in a Day of Trial, and being willing to  
 “ suffer the Loss of all, that we may win CH. IST,  
 “ and keep Faith, and a good Conscience to the  
 “ End of our Days.

“ These Things (my dear Friends and Brethren)  
 “ you have heard in some Measure open'd to you;  
 “ and have receiv'd them, tho' alas with much  
 “ Weakness, discover'd by the Instrument by whom  
 “ you have been taught: But the Word of God  
 “ is sure, lively, and powerful. Life and Death  
 “ have been set before you; therefore choose Life,  
 “ that you may live.

“ What now remains, but that I should exhort,  
 “ persuade and press you, to look to yourselves,  
 “ every one of you in particular, that you receive  
 “ not the Grace of God in vain; and that both  
 “ my Account and yours may be with Joy, and  
 “ not with Grief. And for this End let me

“ 1. Exhort you to hold fast what is Truth, in  
 “ Faith and Love. Faith and Love are both ne-  
 “ cessary, that we may hold fast our Profession  
 “ without wavering. If we mix not the Word  
 “ with Faith, it abides not, takes no rooting in us,  
 “ makes no deep Impression upon our Hearts, and  
 “ will not work effectually in us, to make us obe-  
 “ dient to it. That which makes us reverence the  
 “ Word, and prize, and value, and stand in Awe  
 “ of it, and that which makes it of Efficacy and  
 “ Power on the Heart, is, for it to be receiv'd as  
 “ the Word of God, and not as the Word of  
 “ Man. As Faith comes by hearing the Word of  
 “ God, so Obedience comes by believing it to be  
 “ the Word of God. When the Authority and  
 “ Majesty of the LORD is seen in the Word, it  
 “ will cause the Soul to tremble at it, and make  
 “ it afraid of slighting it, and walking contrary to  
 “ it. One great Reason of our own Unprofitable-  
 “ ness has been the Want or the not exercising of  
 “ Faith: And therefore let me beseech you in the  
 “ Name of God, to eye the LORD in what hath  
 “ been

“ been spoken to you, or what may be spoken to  
 “ you by any of his Messengers, and stir up your-  
 “ selves to the Exercise of Faith. And you must  
 “ have Love also to the Truth, if you would hold  
 “ it fast. Love will cause you to ruminate and  
 “ ponder upon what you have heard, and hide  
 “ it in your Hearts. It will cause you to stick close  
 “ to it, and make Improvement of it, for your  
 “ Furtherance in Communion with the LORD, and  
 “ Obedience and Conformity to him. Love will  
 “ help you to taste the Sweetness of it; and what  
 “ you find to be so sweet, you will not readily part  
 “ with.

“ 2. Let me beseech you to exercise yourselves  
 “ unto Godliness daily. Remember, this is that  
 “ which you are call'd to, and have taken up the  
 “ Profession of. And consider that this consists not  
 “ in a slight Performance of Duty, Morning and  
 “ Evening, nor in the Length of Duties, nor in any  
 “ outward Service whatsoever; much less doth it  
 “ consist in being of this or the other Opinion, in  
 “ Matters circumstantial, or of less Moment: But  
 “ it consists in the beholding of GOD thro' Faith,  
 “ as constantly present with us; in a Dependence  
 “ on him for Strength to enable us to become Fol-  
 “ lowers of him as dear Children; in giving up  
 “ our Hearts to him, or giving him our Lives daily;  
 “ in devoting ourselves to be his Servants, to do  
 “ the Things that please him; in sticking close to  
 “ him both in Love and Obedience; in keeping  
 “ our Hearts with all Diligence that we do not  
 “ treacherously depart from him; in doing what  
 “ we do, not only in Obedience to him, but for  
 “ his Honour and Glory; and in setting forth his  
 “ Praise in our Generations.

“ 3. Let me beseech you to give all Diligence  
 “ to make your Calling and Election sure. Think  
 “ it not a Thing either impossible or unnecessary,  
 “ or unprofitable. Others have obtain'd it by Di-  
 “ ligence; and why not you? And is it not ne-  
 “ cessary that you should know, whether you be  
 “ in the Way to Heaven or no? whether you love  
 “ the LORD in Sincerity or no? whether your Sims  
 “ be


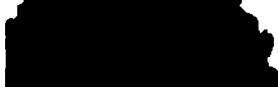



the of Grace, of Faith, Repentance, Love  
Obedience, and more diligently observ'd  
Returns of Prayer we meet with from the  
D, we might hereby attain to more cer-  
Evidence, that we are the Called of God  
ding to his Purpose. And what Profit and  
fort should we find in this! We should  
to God with a more child-like Frame,  
rience more Sweetness in Communion with  
walk more chearfully before him, taste more  
ness in every Enjoyment, find our Hearts  
enlarg'd in doing God Service, be more  
ful and joyful in him, and more ready to  
e this World, and go to the Father: We  
ld more easily conquer Death, and lay down  
e Tabernacles with a more triumphant Hope  
ssurance of a happy and glorious Resurrection  
e last Day; and be more contented with  
Lot and Portion in this Life, whatever it be.  
let us not therefore be slothful in this Bu-  
s.

Get your Hearts and Affections wean'd from  
ings here, and set upon Things above. Is  
your Treasure above? And where should your  
rts be but where that is? Is not your Life,  
Portion above? Is not your CHRIST, your  
Redeemer, your Advocate with the Father

“ let us eye Providence, and mind what the Lord  
 “ is speaking to us by it.

“ 5. Be kindly affectionate one to another with  
 “ brotherly Love. Let Love be without Dissimula-  
 “ tion. Love not in Word or in Tongue only,  
 “ but in Deed and in Truth. Consider your Rela-  
 “ tion to each other. Are you not living Mem-  
 “ bers of the same Body? Consider your Badge  
 “ or Character whereby you are known to be  
 “ CHRIST's Disciples. Is it not by loving one  
 “ another? It is this that gives Room in one ano-  
 “ ther's Hearts. It is this will make you true and  
 “ faithful one to another. This will knit you to-  
 “ gether, and make you willing to serve one ano-  
 “ ther. Let not your Love be for Opinion's Sake;  
 “ but for CHRIST's, and the Truth's Sake; for  
 “ the Image of God which you bear, and profess  
 “ to have renew'd on you. Yea love not them  
 “ only that love you, but love your Enemies, and  
 “ do good to them that hate you, that you may  
 “ be the Children of your heavenly Father.

“ 6. Prepare for suffering greater Things. Get  
 “ acquaintance with the Truth, and labour to be  
 “ establish'd in it, that you may know it is Truth  
 “ you suffer for: And then you will have the Lord  
 “ on your Side, whoever be against you. Then  
 “ you will suffer with more Resolution, Confidence  
 “ and Chearfulness. Then may you look on your  
 “ Sufferings, not as your Shame but your Glory and  
 “ Honour; not as a Token of God's Hatred, but  
 “ Love; not as a Forerunner of your future Mi-  
 “ sery, but as a Pledge of your future Glor-  
 “ For if you suffer with CHRIST, you shall reign  
 “ with him. Remember it is  from the Lord  
 “ therefore despise it not,  nor  
 “ contented because of it. 

“ 7. Make it your Busi-  
 “ in the Stations wherein  
 “ der your Profession mor-  
 “ ful to those who observ-  
 “ dren and S-  
 “ you Instruc

"Babes; and be in Travel to see CHRIST formed in them.

"8. Bear with Patience what the LORD is pleased to lay on you; knowing it is through Faith and Patience we must look to inherit the Promises.

"9. Beware of mispending your Time: But account it your Duty and Privilege to Redeem it, for your good, and the good of others.

"10. And lastly; Be importunate with the LORD that there may be an Increasing of those who are faithful to him in the midst of the Land; that so we may become more beautiful and glorious, and there may be an Healing of our Wounds; that both Pastors and People may rejoice together and say, the LORD hath done great Things for us, whereof we are glad.

"These are the Words of Exhortation which I would beseech you my dear Friends to take into your serious Consideration; and be persuaded to follow the Counsel given you, that both you and I may rejoice together in the Day of the LORD: That though we be now separated in Place, not in Heart, we may notwithstanding be running in the same Race; and if it be the good Pleasure of GOD, may meet again, with Liberty to wait on the LORD in the Ways of his Appointment: However we may meet at last with Joy and Gladness, that our Labours and Communion together have not been in vain. Now my dear Friends I hope you will not forget me. And my Request for you is, that our LORD JESUS CHRIST, and GOD even our FATHER, who hath loved us and given us everlasting Consolation, and good Hope through Grace; would comfort your Hearts, and establish you in every good Word and Work: 2 Thes. ii. 16. 17. The Cordial Devotional Prayer, of

your Faithful Friend and Servant, J. Ward.

Ward.

Pez.

*Pag. 510. Woollier; Mr. JOHN LOMAX. Add;*  
*M. A. of Emanuel-College in Cambridge.* Upon  
 his leaving the University he liv'd a while with  
 his Mother in *Newcastle*, and after some Time  
 was invited to this Town, where he was much  
 lov'd and esteem'd. I find by *Dr. Walker*, Part II.  
 p. 346. that this was the sequestred Living of *Mr.*  
*Edward Rochester*, who he says was much reduc'd.  
 However the Lord Grey to whom the Town chief-  
 ly belonged, had a great Retreat for *Mr. Lomax*,  
 and often invited him to *Chillingham* where his  
 Lordship then resided. He continu'd in this Town  
 till the Restoration: And then rather than he  
 would act doubtingly or against his Conscience, he  
 chose to leave the Place, and remov'd with his  
 Family to *Northfields*, where he practic'd Physick  
 and Surgery, and kept an Apothecary's Shop, there  
 being none there at that Time. He preach'd there  
 to a Congregation, from whom he had not above  
 4*l* per An. and could scarce have been able to sup-  
 port his Family, had not his Mother (a most ex-  
 cellent Woman for Piety and Discretion) given him  
 Assistance from a Jointure which she had by *Mr.*  
*Bonner* an eminent Merchant, who died Mayor  
 of the Town of *Newcastle*. This *Mr. Bonner* was  
 a Man of so much Worth, and of so publick a  
 Spirit, that he deserves to be rememberd with Ho-  
 nour. He was Mayor of *Newcastle* when King  
*Charles* was restor'd, and had been duly elected  
 by the People. Sir *John Morley* a noted Cavalier  
 would have had him presently resign'd, because he  
 was not of a Temper suited to the Times, not  
 able to swim with the Stream. But he refus'd;  
 because he would not betray the Right of the  
 Town to choose their own Mayor. When *Micha-*  
*mas-Day* came, and *Mr. Bonner* came to the Elec-  
 tion House, the other Party shut the Doors upon  
 him, and such of the Aldermen as were with him  
 and would not suffer them to have any Count  
 in the new Choice. *Mr. Bonner* was this  
 forc'd to remain a great while in a Cold  
 which brought upon him a Fit of the Su

which he died a few Days after. Some of the Aldermen went to Court, to make a Complaint of the arbitrary Proceedings of their Antagonists, who valu'd themselves not a little upon their Loyalty: And happening among other Things to accuse Sir J. M. of horrid Swearing, the King turn'd about and laugh'd, as if that had been a ridiculous Thing not worth mentioning, or a commendable Qualification, rather than fit Matter for an Accusation. They did but labour in vain, and could have no Justice done them.

Mr. *Lomax* suffer'd much for his Nonconformity in the Reign of King *Charles*, and was miserably harass'd, though never imprison'd. He was often forc'd to leave his Family, and not a little expos'd in travelling about the Country in all Weather, but God still supported him, and his good Mother maintain'd him. She spent her Time in a most devout Manner; in reading, (which she could do at that Age without Spectacles) and Prayer, and serious Conversation. Her Son coming to see her the Night before she died, she told him that was the last Time she should read. For she verily believ'd (she said) that she was kept alive for the Support of him and his Family; adding that now that God had restor'd Liberty, she was to be remov'd, and could no longer serve any valuable Purpose, by having her Life prolong'd. And she died the very next Day: And he did not survive her very long.

He was a Man of a very comely Aspect, and a pleasant Humour, and yet grave without any Affectation. His Conversation was so very agreeable and obliging, that he was valu'd by all that knew him. He was of a very even Temper, and never seen ruffled, or heard to rail at any Person or Party. He was just to every Man's Character, and where he could not commend was silent. He was a judicious and solid Preacher, and though he us'd Notes, (which is not so common in this Country as in other Parts) yet did not that at all hinder him from being universally respected. He was so reserv'd as to his particular Opinion about

Church Government, that very few but his Intimates were acquainted with it. He broke Communion with no good People, whose Terms were not unscriptural. He was one of substantial and polite Learning, which Bishop *Cofins* a Prelate of great Integrity (how high soever his Notions were as to Ecclesiastical Polity) did him the Justice to acknowledge. When Dr. *Cartwright* then Prebendary of *Durham*, (who was afterwards made a Bishop by King *James*) took occasion in the Presence of Bishop *Cofins*, to reflect upon Mr. *Lomax* amongst other Dissenting Ministers, which was at that Time very customary, the Bishop said to him, Doctor hold your Tongue ; for to my certain Knowledge, *John Lomax* is a learned Man. And indeed it was observ'd that that learned Bishop, seem'd to be more earnest and solicitous to get him to comply with the Ecclesiastical Settlement and come into the Church, than any Preacher in the County : And though he did not succeed, he often spake of him with great Respect.

Mr. *Lomax* died about 1694 ; but never published any Thing in Print.

Pag. 510. *Chatton* ; Mr. JAMES DUNCANSON. At the End of the Account of him, add : After his Ejection he retir'd to *Leeds* in *Yorkshire*, where he was kindly receiv'd by Mr. *Stretton*, at whose House he died, and was buried at the New Church there, Dec. 24, 1674. His *Gaius* had prepar'd an Inscription for his Grave-stone, which would have given some Notices concerning him, but could not obtain Permission to lay it there ; an Alderman of that Town, who had design'd the Place for his own Family, opposing him : But it is observable, he hath left none to succeed him there.

Pag. 511. *Whittingham* ; Mr. ABRAHAM HUME. At the End of the Account of him, let this be added. He lies interr'd in the new Burying-ground, *Bunhill Fields* : And it appears by the Inscription upon his Tomb-stone, that when he died, he was about the Age of ninety-two.

*Pag. 513. Edlingham*; Mr. JOHN MURRAY. He was afterwards a Preacher at *Edinburgh*: And add, he is taken Notice of as such accordingly, in *Mr. Robert Woodrow's History of the Sufferings of the Church of Scotland*, Vol. I. p. 347.

*Ibid. Warkworth*; Mr. ARCHIBALD MOOR. This was a Sequestration, and Dr. *Walker* represents Mr. Moor, as bearing hard upon Mr. *Heslehead* who return'd in 1660, *Att. Part II. p. 272*. He goes so far as to say that he demanded twenty Shillings of him for the Repair of a little Study, where his Books stood. But this I hope was made up by an Arbitration, without coming to a Law-suit.

*Pag. 514. Bolam*: Mr. ROBERT LEAVER. Nephew and Heir to Mr. *Henry Leaver* of *Brandspeth*. His Father, Mr. *Robert Leaver* a Mercer in *York*, was Son to Mr. *Sampson Leaver*, and Grandson to Mr. *Thomas Leaver*, who liv'd and was famous in the Days of King *Henry VIII*. He was born in 1624, and bred in *Cambridge*: Probably at *St John's*. And being a great Lover of his Studies, was inclined to have spent much of his Time in the University; but his Father dying when he had been here about seven Years, he was carried into the Country and engag'd in the Ministry. This Place in which he spent ten Years, was the first Place of his Publick Service. But it being a Sequestration, he was oblig'd to resign it in 1660. He had laid out considerable Sums towards the repairing of the Mansion-house (it is said 120, or 140 *l*) and tho' it was at the Desire of the Parish, he never got the Money repaid. Some time after, he married *Margaret* eldest Daughter of *Robert Dingley* of *Bramhope*, Esq; and preach'd sometimes at a Chapel in the same Parish, belonging to Sir *William Middleton*, and elsewhere as Opportunity offer'd, but was nowhere settled afterwards. When he saw there was no Prospect of being publickly useful without Conformity, he retir'd to a small Estate he had in the Neighbourhood of *Durham*, and every Lord's Day

Morning walk'd two Miles with his Family to the Parish Church at *Branspeth*, where he had in his Uncle's Time often been the Preacher; and in the Afternoon, preach'd in his own House to as many as were willing to hear him. Here he enjoy'd Quiet in Obscurity, not being disturb'd by the *Five Mile Att*, or any of the severe Laws then in Force against the Nonconformists; and he preach'd whenever he had an Opportunity offer'd. In 1672 he was employ'd in several Places in this County, and contracted a Paralytick Habit by travelling in all Weather, and being ill accommodated in the Western Parts of the County, among the Miners and Workers at the Forges. But his most frequent Preaching was in or near *Newcastle*. In this last Place he preach'd to some young Men, with such Privacy, that he knew not where he was to preach, till one came to conduct him to the Place, which was continually alter'd. These were the young Men who afterwards were cited before Lord Chief Justice *Jesseries*, in *Newcastle*, for meeting together for Prayer and Christian Conference, who are taken Notice of by Mr. *Bennet* in his *Memorial of the Reformation*, p. 362. Now also together with Mr. *Wilson* (who was turn'd out at *Lamesley* in the County of *Durham*, where I have taken some notice of him) he kept up a Meeting for two Years constantly, preaching by Turns at the latter's House, a little out of the Town, for which he took nothing.

In *August* 1684, he was apprehended at his Inn in *Gateshead*, for being the Preacher at a Conventicle at Mr. *George Horsley's* of *Milburn Graing*. As this Gentleman always express'd a Zeal for Religion and the Dissenting Ministers, so was he a considerable Sufferer. He paid 60*l* for two Sermons preach'd at his House in one Day, by Mr. *Owen* and Mr. *Leaver*, the one in the Forenoon, and the other in the Afternoon. He was one both of Family and Fortune, and spar'd neither his Pains, nor Purse, nor Person, to serve the Interest of Religion among the despised Nonconformists, and therefore well deserves to be mention'd with Honour. The

Warrant



Warrant against Mr. *Leaver* in this Case was for 20 l, to be levied upon his Goods ; and by that he was detain'd, till they procur'd one for his Person, by which he was carried before a Justice of Peace near *Sunderland*, and by him committed to *Durham* Jail. There he continu'd seven or eight Days, and was afterwards bail'd and bound over to the Quarter Sessions. When he appear'd upon his Recognizance, none coming to demand the Fine, he was discharg'd, and the Money was never paid. After this he still held on preaching, and upon Mr. *Wicklif's* Death was call'd to a Congregation which he had left. Here he met with some Discouragements, a Separation being made upon the Account of a Disagreement among the People in the Choice of an Assistant, tho' they did not raise above 10 l per Annum for him that was the Pastor. A Gentleman that was the most significant Person in the Congregation at that Time, drew up the State of the Case : And in it, freely complains, of the Ungovernableness of the People, and the Intrusion of the *Scottish* Ministers : And he there gives this Account of Mr. *Leaver*.

“ He was born of a worshipful Family, his  
 “ Grandfather being a Man noted for Piety and  
 “ Learning ; lost a considerable Living for his Non-  
 “ conformity ; had spent nigh a 1000 l of his own  
 “ Estate ; was born among them, and suffer'd  
 “ with them ; and was one whose Faith and Pa-  
 “ tience they had Reason to bless God for : He  
 “ accepted the Call of that People at their first Mo-  
 “ tion, being glad (as there was Reason to judge,  
 “ the Maintenance being so small) of an Opportuni-  
 “ ty to serve his Lord and Master in the Work of  
 “ the Gospel, &c.

He continu'd to preach to the remaining Part of the People, which was the most considerable, till July 1. 1690, when he died after three or four Days Sickness, in the sixty-sixth Year of his Age ; tho' he had been declining some time before. He had prepar'd his Sermon for *Lord's Day*, but was taken

ill on the *Saturday*, and died on the *Tuesday* following. He was of a low Stature, and weak Constitution, yet an hard Student, and had the Character of a learned Man in the Country where he liv'd. He was not hasty in entring on the ministerial Office; for he preach'd seven Years before he received Ordination, which he had at *St Nicolas* in *Durham*, at the same Time with Mr. *Franklin*, Mr. *Dixon*, and Mr. *Thompson*: But when he was once engag'd, he would not suffer any Thing to divert him from his Work. His Genius seems to have been acute and penetrating. He was a very strict and religious Observer of the *Lord's Day*. He desired to be buried in the Church where he had been stated Preacher, but the old Incumbent would not allow it; tho' I am inform'd he paid him his *Fifths* very regularly.

Pag. 514. *Alnewicke*: Dr. GILBERT RULE. At the End of the Account of him; let this be added:

He is not a little reflected on, in a vile Book, intit. *The Scotch Presbyterian Eloquence*, which was first printed in 1692 in 4to: But such a virulent, foul-mouth'd Writer, was regarded by no Man that loved either Truth or Sobriety. A large Account of this worthy Person may be met with in Mr. *Robert Woodrow's History of the Sufferings of the Church of Scotland*, Vol. II. Book iii. p. 126.

To the Doctor's Works may be added; his *Answer to ten Questions, concerning Episcopal and Presbyterian Government*. His *Second Vindication of the Church of Scotland*. His *Historical Representation of the Testimonies of the Church of Scotland*; printed in 1687, &c.

This Dr. Rule was succeeded as Principal of the College of *Edinburgh*, by my worthy Friend Mr. *William Carstairs*, who after having had a Share in the Difficulties and Discouragements, Hardships and Sufferings of the Dissenters in *England*, was for many Years a bright Ornament, and most useful Member of the Church of *Scotland*. He was not a little concern'd in the Consultations here in  
*England*

England, in the latter Part of the Reign of King Charles II, about the best Way of preserving our Religion and Liberties, which were in such an apparent Hazard from a Popish Successor, who was, then near in Prospect; and was on this Account a great Sufferer. He suffer'd in his Reputation, and was sent down to Scotland, where he was put to the Torture. His Account of himself in this Respect may be seen in Mr. James Pierce's *Vindication of the Dissenters*, pag. 255, 256, &c. And more largely and copiously in Mr. Woodrow's *History of the Sufferings of the Church of Scotland*, Vol. II. Book iii. p. 387, &c. But after the Revolution he was highly esteem'd by King William, with whom he was admitted to the utmost Freedoms, accompanying him in his Campaigns abroad, when he with such an Expence of Blood and Treasure, was endeavouring to secure the Liberty of Europe; often praying with him in his travelling Coach before his Engagements in the Field; and both at home and abroad making use of his utmost Interest with his Majesty, in Favour of the Church of Scotland, to which he was ever a most steady and firm Friend. And tho' he sometimes met with but indifferent Treatment for all his Pains, yet he continu'd wisely to preside in their Church Judicatories, during the latter Part of his Life, and was often sent up from thence to Court upon critical Emergencies, both in the Reigns of King William and Queen Anne; and died with the Reputation of being as wise a Man as most of his Age. Of all the Men I ever convers'd with, I who have Reason highly to value his Memory for the Honour he did me, of admitting me into his Friendship, must freely own, I reckon him to have had the best and most useful Knowledge of the World, and of Mankind; and should have esteem'd (as I have often told him) Memoirs of his drawing up of the Times in which he liv'd, and the Transactions wherein he was concern'd, an invaluable Treasure. Bishop Burnet in his late History, p. 585, tells us, that this Mr. Carstairs, had some Secrets of great Consequence from Holland, trusted to him by Pensionary Fagel, who

saw how faithful he was, in that he could have sav'd himself from Torture, and merited highly, if he had discover'd them. And he intimates, that this was the Foundation of his Favour with the Prince of *Orange*, and of the great Confidence he put in him to his Death.

*Pag. 518. Cornhill: Mr. HENRY ARSKIN.* It should be *ERSKINE*. Of him I have receiv'd the following Account from a good Hand. He was born in 1624 at a Village call'd *Dryburgh*, the Seat of an ancient Abbacy in the *Merce*, upon the River *Tweed* on the *Scottish* Side. His Father Mr. *Ralph Erskine*, who was descended of the honourable Family of *Marr*, had three and thirty Children, of which this *Henry* was one of the youngest. He was educated in the College of *Edinburgh*, where he past through the Course of his Studies with Reputation, and at length was licenc'd to preach, and ordain'd Minister of *Cornhill*, at about ten Miles Distance from *Dryburgh*, the Place of his Nativity, on the *English* Side: And when he had been Minister there about three Years, he was ejected by the *Act of Uniformity*. When he came at first to be Minister of *Cornhill*, the People were so rude, that while he was sitting in his House he might hear them cursing him in the open Streets: But in a little Time he gain'd much upon them. However he had not the Profits of the Living during the three Years of his officiating there, and therefore came up to *London* to petition his Majesty for some Relief: And coming by Sea, he was forc'd in at *Harwich*, where he continu'd Wind bound for three Weeks. He became acquainted with the good People there, exercis'd his Ministry amongst them, and receiv'd much Civility from them, both during his Stay, and at his Departure. Coming to *London*, he applied to some of the *Scottish* Nobility about the Court, requesting they would forward his Suit to his Majesty: But tho' they offer'd him Civilities if he would conform, yet he could get no Assistance from them without it, and therefore he was for returning to *Scotland*, with an heavy Heart,  
and

and empty Pockets. Being on Ship-board in order to his Return, with but a Crown left to support him, he offer'd to exchange it for smaller Money, when he wanted some Refreshment: But to his great Surprize, he was told that his Crown was not worth a Farthing. Hereupon he told his Case to the Master of the Vessel, promising him Payment at *Edinburgh*, of what he should furnish him with in his Passage thither. They were again forc'd into *Harwich* by a severe Storm, and were detain'd there six Weeks, in which Time as Mr. *Erskine* was not idle, so had he again the Experience of the Goodness of GOD, in the Supply he sent him in, by means of the Kindness of the good People of that Town, who earnestly endeavour'd to get him to come and settle amongst them; to which he would willingly have yielded, but could not prevail with his Wife to go so far from her Friends and native Country. After his Return to *Scotland*, he liv'd privately, and exercis'd his Ministry as he had Opportunity, and GOD took care of him and his. In 1682 he was seiz'd by the Laird of *Meldrum* with a Company of Soldiers, as he was worshipping GOD on the *Lord's Day* with his Family. After some Removes to *Melros* and *Stredburgh*, &c. which were very inconvenient to him because of an Ague he had then upon him, he was carried before a Committee of the Privy Council at *Edinburgh*. When he was there, Sir *George Mackenz*, the King's Advocate ask'd him if he would give Bond to preach no more at Conventicles? Mr. *Erskine* told him in Return, that he had his Commission from CHRIST, and that tho' he was within an Hour of his Death, yet durst he not lay it down at the Foot of any mortal Man. He was afterwards before the Council, and a Libel was read against him, charging him with preaching at Conventicles, and disorderly baptizing and marrying, &c. Being ask'd by the Chancellor what he had to say to the Libel, he said, it was well known to those who liv'd about him, that from *Sept. 22. 1681*, to the End of *February 1682*, he was under such a bodily Indisposition, that he was not capable of any Part of

of

of his ministerial Function, &c. Nothing in particular was prov'd against him; and yet he was fin'd five thousand Marks, committed to the *Tolbooth* of *Edinburgh*, and order'd to be carried the next Day to the *Bass*, to lie there till his Fine was paid, and Bond given that he should preach no more. Hereupon he that very Afternoon, presented a Petition to the Council, begging he might have Liberty to quit the Kingdom, and offering to find Surerries for his doing so. This was granted as a Favour, and on *June 14*, Mr. *John Brown* of *Park*, Nephew to Mr. *Erskine*, bound himself in a Bond of five thousand Marks, that his Uncle should within fourteen Days remove out of the Kingdom of *Scotland*, never to return, without Liberty granted. When he was releas'd from his Imprisonment, the Clerks of the Council got twenty-one Dollars from him, and the Jailor and his Servants four.

Having provided himself for his Journey, and taken leave of his Friends and of his Wife and Children, he remov'd out of the Kingdom within the Time prefix'd, not knowing of any certain Abode. He went first into *Northumberland*, and thence into *Cumberland*, and at length fix'd at *Parkridge*, about ten Miles from *Carlisle*, the Proprietor of the Place offering him a Dwelling-house. In *September* he sent for his Wife and small Children thither, and they liv'd there two Years; till he was invited by one Mr. *Gray* of *Preffon* to live under him in an obscure Place call'd *Monilaws*, which was about a Mile's Distance from *Cornhill* where he had been ejected. He could not long live here in Peace; for on *July 2. 1685*, he was apprehended by eight of the Militia Horsemen, and carried to *Wooler*, and the next Day to *Foberrie* to Col. *Struther's*, who told him he must go to *Newcastle*, to Sir *John Fenwick*, by Verue of an Order from the King; and that Night he was sent back to *Wooler* Prison, where he found Mr. *Ogle* confin'd as well as himself. On *July 4* they were carried together to *Eglingham* to the Justice-house, guarded by nine Soldiers on Horseback, where they staid till *Monday, July 6*, when Mr. *Erskine* was seiz'd with a violent Cholick, of which he thought  
he

e should have died: Yet such was the Barbarity of the Soldiers, that they would hurry him away to the greatest Extremity of Torment. About seven at Night they arriv'd at *Newcastle* at Sir *John Fenwick's* Gate, who order'd them to Prison, and their Horses were taken from them by Violence. Mr. *Erskine's* Sickness and Pain continuing, the Prisoners dealt with the Jailor on his Behalf, that he might have Liberty to quit the Prison for a Time in order to his Relief, which was obtain'd, and he lodg'd with one Mrs. *Man*, who tho' none of his Acquaintance, would take nothing for his fourteen Days Sickness; after which he return'd back to Prison. On *July 22*, Mr. *Ogle* and he were set free, upon the Act of Indemnity: And at his Departure, the Prisoners were so kind as to give him thirty Shillings to bear his Charges home. He continued preaching at *Monilaws*, till 1687, when upon the coming out of King *James's* Toleration, he was by a Number of Presbyterians in the Parish of *Whitsome*, (on the *Scottish* Side) call'd to be their Minister, which Call he accepted, after he had gotten up his Bond from the Council of *Scotland*. In *September* this Year he remov'd with his Family to *Rivelaw* in the Parish of *Whitsome*, and preach'd there in a Meeting-house till the Revolution, when he was call'd to be Minister of *Chirnside*, five Miles from *Berwick*; where he continu'd till the Day of his Death, *Aug. 10. 1696. Æt. 72.*

This good Man met with several very remarkable Providences in the Course of his Life, of which I have an Account from his Son *Ebenezer*, who is Minister at *Portmoag* within the Provincial Synod of *Fyfe* in *Scotland*. When he dwelt at *Dryburgh* after his Ejectment from *Cornhill*, he and his Family were often in great Streights. Once particularly, when the Cruise of Oil and Barrel of Meal were entirely spent, so that when they had supp'd at Night, there remain'd neither Bread, Meal, Flesh nor Money in the House, in the Morning the young Children cry'd for their Breakfast, and their Father endeavour'd to divert them, and did what he could at the same Time to encourage himself and his Wife, to depend upon

upon that Providence which feeds the young Ravens when they cry for Food: And while he was thus engag'd, a Country-fellow knock'd hard at the Door, and call'd for some one to help him off with his Load. Being ask'd whence he came, and what he would have, he told them he came from the Lady *Reburn*, with some Provision for Mr. *Erskine*. They told him he must be in a Mistake, and that it was more likely to Mr. *Erskine* of *Shiefield* in the same Town: He replied, No, he knew what he said; and that he was not such a Sot as they took him for; that he was sent to Mr. *Henry Erskine*; and cry'd come help me off with my Load, or else I will throw it down at the Door. Whereupon they took the Sack from him, and carried it in, and open'd it, and found it well fill'd with Flesh and Meal for the Relief of the whole Family: Which gave him no small Encouragement to depend upon his bountiful Benefactor, in future Streights of the same Nature.

At another Time, being in *Edinburgh*, he was so reduc'd, that he had but three Half-pence in his Pocket, and was asham'd to go to a publick House to call for any Thing, because he foresaw he could not be able to pay the Reckoning; and therefore walk'd in the Streets, not knowing what Course to steer. While he was in this Condition, one came to him in a Countryman's Habit, and ask'd him if he was not Mr. *Henry Erskine*. He told him he was, and ask'd him his Business. I have, replied he, a Letter for you, which he accordingly delivered, and in it were inclos'd seven *Scotch Ducatoons*, with these Words written.

*Sir; Receive this from a Sympathizing Friend.  
Farewell.*

But there was no Subscription. Mr. *Erskine* being desirous to know his Benefactor, invited the honest Man to go into an House hard by and drink with him. Having got him alone, he enquir'd of him with some Earnestness, who it was that sent him. The honest Man told him that Secrecy was



was enjoin'd him, and therefore he desir'd to be excus'd from telling ; for that he could not betray his Trust. Mr. *Erskine* however still continu'd to ask him some Questions, as to what Part of the Country he came from, &c. that he might the better be able to guess from what Hand this Relief came that was so seasonable ; whereupon the honest Man desired him to sit a little, while he went forth, and he did-so : But he being once gone, return'd no more ; nor could Mr. *Erskine* ever learn who his Benefactor was.

Being at another Time engag'd in a Journey on Foot, his Money fell short, and he was in Danger of being expos'd. As he was walking along, Nature oblig'd him to step aside towards a Bush of Rushes, and going to fix his Staff in the marshy Ground, he heard somewhat tinkle at the End of it : Whereupon stooping down, he found two half Crowns, which did him good Service, helping to bear his Charges home.

He was one that was very zealous in his Master's Work, and not easily daunted. He was often sent by the Presbytery at the Time of the Revolution, to preach in and take Possession of those Churches, where People were disaffected to the Presbyterian Interest, and where Ministers had the greatest Difficulty of Access : And he has sometimes preach'd in such Places, while Showers of Stones have been breaking in upon him at the Doors and Windows all the Time. Such Treatment as this he particularly met with at *Coldingham*. And it was remarkable, that the last Sermon he ever preach'd was to that People, who had given him such harsh Entertainment. On the *Monday* after the Administration of the Lord's Supper among them, he discours'd to them, upon *Dan. v. 27. Thou art weighed in the Ballances and art found wanting.*

The Manner of his Death was a remarkable Accomplishment of *Psal. xxxvii, 37.* He was seized with with a Fever which carried him off in a Fortnight's Time. Finding his End draw near, he having set his House in order, called for his Children,

Children, and of nine that he had living, six were present. With a Kind of heavenly Authority he exhorted them to cleave to the LORD with full Purpose of Heart; declaring that the Advantages of serious Religion and true Holiness, did infinitely outweigh all the Hardships and Difficulties that possibly could attend it. And as a dying Man and a dying Father, he gave his Testimony to the Goodness of the Ways of GOD; assuring them that as he never had, so more especially then he did not repent, of any Hardships he had endur'd in his Master's Service. I know (added he) I am going to Heaven: And if you follow my Footsteps, you and I shall have a joyful Meeting there e'er long. And having thus encourag'd them to ingage in the Service of the LORD, he caus'd them one after another, from the eldest to the youngest present, to kneel down on his Bed-side, and taking them in his Arms, he solemnly ingag'd them to be Servants to the GOD of *Abraham, Isaac, and Jacob*, and his own GOD, and to keep his Ways, as ever they would look him in the Face, at the great Day of the LORD. And thereupon like dying *Jacob* he blessed them, and committing his Wife and them to the Care of Divine Providence, he recommended his Spirit into the Hands of his covenanted GOD, who had car'd for him 'all his Life long.

He was buried in the Church-yard of *Chirnside* and an Epitaph was drawn up for him by Mr. *John Dycert*, Minister of *Coldingham*, which is engraven on his Tomb-stone.

Much the same Account with this, of this good Man, may be met with in Mr. *Robert Woodrow's* History of the Sufferings of the Church of *Scotland*, Vol. II. p. 256. Which is not at all to be wondered at, notwithstanding we had no Correspondence about it, because we both had Particulars from the same Hands.

*Pag. 519. Bywell; Mr. JOHN DAVIS.* At the End of the Account of him; add: The worthy Author of the *Conformists fourth Plea for the Nonconformists,*

*formists*, p. 63, speaking of some Ministers that to avoid Offence and Dangers, and to shew poor Souls the Way to Everlasting Life, went under the Protection and Concealment of the Darkeness of the Night, and preach'd and pray'd in Caves and Pits; venturing their Health and Lives to save Sinners from everlasting Destruction, mentions Mr. *Davis* of *Cumberland* as preaching in one of them, and getting a Cold that prov'd mortal, leaving six Children to the Charity of good People, and particularly to the Care of Mr. *Richard Wilson*, a Gentleman of a small Estate, but of great Piety and Usefulness in the North, and one who had like to have been ruin'd on the 35th of *Eliz.* I suppose this Mr. *John Davis* was the Person intended.

*Pag.* 520. *Bedlington*; Mr. JOHN DARNTON. An Account was given of him at *Tanfield* in *Yorkshire*, p. 831; and therefore he should have been omitted here.

*Ibid.* *Tinmouth*; Mr. ALEXANDER GOURDON. He went afterwards into *Scotland* where Notice is taken of him, by Mr. *Robert Woodrow*, in his History of the Sufferings of the Church of *Scotland*, Vol. I. p. 418.

*Ibid.* *Haughton*: Mr. JOHN HUME. I suppose this might be a Sequestred Living, and that Mr. *Hume* might be dismissed here at the Restoration, and go into *Scotland*. And I the rather think so, because I find one Mr. *John Hume*, in Mr. *Woodrow's* List of the Suffering *Scottish* Ministers, mention'd as one of the Members of the Presbytery of *Edinburgh*. See Appendix to his History of the Sufferings of the Church of *Scotland*, Vol. I. p. 72. And I think it may deserve our Observation, that as several of those that were cast out and silenc'd in the Northren Counties of *England*, went afterwards into *North Britain*, so also several of those who after the Restoration suffer'd for adhering to Presbyterian Principles in *North Britain*, were afterwards glad to fly for Refuge into our Northern Counties

Counties that border'd upon them. Thus Mr. *Woodrow* in the Book cited above, Vol. II. p. 6, &c. tells, us that Mr. *William Veitch* was forc'd to leave his native Country, and retir'd with his Family into this County of *Northumberland*, to a Place nam'd *Harnambill*, where he preach'd near five Years to a numerous Meeting with very much Success. And that upon the Disposal of that Ground to another Owner, he remov'd in 1677 to *Staunton hall* in the Parish of *Long-borslie*, a Place abounding with Papists, where he also preach'd with much Acceptation; and though the Papists and Clergy in the Neighbourhood rais'd a Storm upon him, he was preserv'd, and that sometimes very remarkably. At length, Jan. 19, 1679, he was seiz'd in his own House by Major *Oglethorp*, and made close Prisoner in *Morpeth* Jail, and from thence carried to *Edinburgh*, where he was by the Committee of Council design'd to be sentenc'd to Death, which was happily prevented, by the Application of a particular Friend of his, (who took a Journey to *London* on Purpose) to some Members of Parliament. An Abstract of his Case was printed, in which it was signify'd, that he was seiz'd in *England*, and without any Fault, after near thirteen Years Abode there, carried down to *Scotland* to be judg'd there for old Crimes. This at that Time made a great Noise, and to avoid a Parliamentary Inquiry into it, a Letter was written down on the Council of *Scotland*, sign'd by Duke *Lauderdale*, which came very seasonably, within an Hour before Sentence of Death was to have been pronounced against him.

The same Author tells us, Vol. I. p. 433, that in the Year 1676, Mr. *John Weir*, and several other *Scottish* Ministers, came into this County of *Northumberland*, and shelter'd there in the Winter.

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*The* EJECTED, &c.

I N T H E

County of NOTTINGHAM.

*Pag. 520.* **N**OTTINGHAM; *St Peter's:* Mr. JOHN BARRET, M. A. In the Account given of him, *Pag. 524*, let it be thus: Whereas I said he is yet living, Pastor of the Congregation at Nottingham, it must be now alter'd; he having quitted this troublesome World, and retir'd to that Place where the Weary are at rest. Mr. Barret and Mr. Whitlock's Case as to their Ejectment, was singular. Having receiv'd a Copy of it, as it was left under Mr. Barret's Hand-writing, I shall here annex it.

“ They were both cited to appear in the Arch-  
“ deacon's Court, and upon their Appearance sen-  
“ tenc'd by Sir Edward Luke the Official, for a fu-  
“ ture Offence; that is, if they did not read the  
“ Common Prayer, and wear the Surplice, the Lord's-  
“ day after, which was July, 6. 1662, *exnunc prout*  
“ *extunc*, & *extunc prout exnunc*, to be suspend-  
“ ed from Office and Benefice. And this was af-  
“ ter the Archdeacon Dr. Hartcourt had told some  
“ Friends of theirs, that he had receiv'd a Prohibi-  
“ tion from the Archbishop of York, whereby the  
“ Archdeacon's Court was not to meddle with any  
“ new Cause, (as theirs was, not being yet cited)  
“ to the Prejudice of his (that is the Archbishop's)  
“ Visitation. Both Mr. Whitlock and Mr. Barret  
“ were determin'd to hold on preaching in their  
VOL. II. H “ Places,

“ Places, notwithstanding Sir *Edward Luke* should  
 “ silence them, till by Force restrain'd. But they  
 “ were prevented thus; viz. that at the same Time  
 “ that he decreed their Suspension, he also decreed  
 “ the Excommunication of the Church-wardens of  
 “ both Parishes, if they did not present their Mi-  
 “ nisters with Common Prayer Books and Surplices;  
 “ and supposing they did not conform thereupon,  
 “ if they (the Church-wardens) did not provide  
 “ conforming Ministers from that Day before men-  
 “ tion'd, which some of them were ready enough  
 “ to do. So that Mr. *Whitlock*, and Mr. *Barret*  
 “ could no more get into their Pulpits, but against  
 “ the Church-wardens, and that would have been  
 “ made a Riot.

“ The Irregularities of these Proceedings plainly  
 “ appear'd afterwards, at the Archbishop's Visitation  
 “ after *Bartholomew*, when the Chancellor Dr. *Borlase*  
 “ sat as Judge in the Court, before whom these  
 “ two Ministers before suspended were cited to  
 “ appear. When Mr. *Barret* was called, he an-  
 “ swer'd, Here. Then the Chancellor ask'd whether  
 “ he had conform'd? He answer'd, No. Then I sus-  
 “ pend you says the Chancellor. Mr. *Barret* re-  
 “ ply'd, I am suspended already. That Word of  
 “ his caus'd a Silence in the Court for some time;  
 “ and a private Debate between the Archdeacon  
 “ and the Chancellor follow'd upon it. Hereupon  
 “ the Judgment of the Serjeant at Law was ask'd,  
 “ upon a Copy of Sir *Edward Luke*'s Decree of Sus-  
 “ pension: And it was queried whether their ejection  
 “ was not contrary to the *Bartholomew Act*,  
 “ as it was directly against the Archbishops prohi-  
 “ bition. By that Act they should have had Time  
 “ till *August 24* following, to consider whether they  
 “ might with a safe Conscience conform: And then  
 “ new Common Prayer Book (which they must give  
 “ their Assent and Consent to if they would keep  
 “ in their Places) was not come down by the 6th of  
 “ *July*, to which if they should have declar'd their  
 “ Assent and Consent it must have been by an impli-  
 “ cit Faith.

To Mr. *Barret's* Works, may be added, a Sermon on *Scandal*, which he printed in his Life Time : And a Tract called, *The Last Legacy*, 8vo, and *Six Select Sermons*, 8vo, which came out just after his Death.

Pag. 524. *Flintham* and *Sutton* ; Mr. JOHN JAMES. At the End of the Account of him, let there be this Addition. I have been inform'd, that Justice *Whaley* being in the Mint did some time before his Death, write Mr. *James* a Letter, acknowledging his great Error, in being so great an Enemy to him, and owning that the Hand of God upon him was just for his Rigour towards him. Mr. *James* publish'd a Funeral Sermon for Dr. *John Buckley*, on Prov. xiv. 32. 4to, 1689.

Pag. 525. *Griesley* ; Mr. ROBERT SMALLEY. He and Mr. *Samuel Coats*, and Mr. *Reynolds*, and Mr. *Whitlock* wrote an Epistle before Mr. *John Ball's* Treatise of *Divine Meditation* ; publish'd by Mr. *Ashe* in 1660.

Pag. 526. *Bleasbie* ; Mr. JOHN JACKSON. He was born at *Hoxton*, or *Oxton* in this County, An. 1622. He was the Son of Mr. *William Jackson*, a conforming Puritan Minister, a good Preacher, and an eminently Holy Man, who continued his Labours till he was above an hundred Years old, and left many Manuscripts behind him. I cannot recover any Account of his Education, or the Passages of his Life while he was in the publick Church : But am informed that after his Ejectment (at which Time he was offer'd a much better Benefice, if he could have conform'd) he remov'd to *Morton* near *Southwell*, where he taught School, and preach'd in his own House, and other Places as he had Opportunity. He had often Disturbance from Informers ; but I cannot hear he was ever fin'd or imprison'd for his Nonconformity : However he was cited into the Spiritual Court, and excommunicated. He afterwards kept School at *Kneefall*, (formerly a noted Place for Puritans) where he preach'd twice every

every *Lord's Day*, till Sickness and Infirmities of old-Age made him incapable : But afterwards he continu'd his Service in the Afternoons, till his Death, Dec. 26. 1696. He hath left nothing behind him in Print.

He was a sober grave good Man, very circumspect and conscientious in his Conversation, and one that spent much Time in his Closer. He was strict in Family Discipline, a bold Reprover of Vice and Profaneness, very temperate, and much wear'd from this World ; and therefore bore all the Afflictions he met with, with great Patience and Submission. He was well satisfied in his Nonconformity to the last. His Funeral Sermon was preach'd by Mr. Samuel Coates of Mansfield, to a numerous Auditory, from *John ix. 4.*

*Pag. 526. Saunby :* Mr. JOSIAH ROCK; the same as is mention'd, *pag. 625.* He was properly ejected here, though what is said of him in both Places should be put together, and I am inform'd is strictly true : And it should have been added, that he was one of great Diligence and Success in Catechizing.

*Ibid. Kneefall :* Mr. BOSWORTH. He remov'd from hence to Nottingham, where he preach'd in his own House ; and there he died.

*Ibid. Claworth :* Mr. JOHN CROMWELL. Add; He was a tall comely Person, of a healthful Constitution, very studious and serious in the College, as I am inform'd by one that knew him there. He no sooner took the Degree of B. A, *An, 1652,* but he long'd to be at Work in his Lord's Vineyard. Consulting with Dr. Tuckney, he advis'd him to a longer Continuance in the College; which Advice Mr. Cromwell follow'd : And yet to gratify his own Inclination, he accepted of Invitations to preach in Country Villages near Cambridge, where he was Junior Bachelor. When Oliver the Persecutor presented him to *Claworth*, he offer'd him *per An,* to be Household Chaplain to his Son O-



*in Ireland.* Then and sometimes afterwards he preached at Court with great Applause, and some Courtiers said, he carried the Bell away from Dr. Owen, and the other Court Preachers. He was in great Vogue with them not only on the Account of his Name, but for his Preaching and Praying; especially upon a Fast kept for Success in the War with Spain, *An.* 1658. He was solemnly ordain'd in *Claworth* Church by his Uncle Mr. Fisher of *Sheffield*, Mr. Barnard of *Worsop*, Mr. Fritb of *Mansfield*, and Mr. Rock of *Saunby*. He died at *Barnby More*, in *Nottinghamshire*, the Place of his Nativity, where he had a competent Estate. This Living of *Claworth* is reckon'd worth 180 *l* per *An.*, or above. Mr. Cromwel publish'd a Dicourse of *Spiritual Blessings* in four Sermons on *Ephes.* i. 3 : And of God's owning the least Degree of Grace ; in two Sermons, from *Amos* ix. 9. 8vo, 1685.

*Pag.* 527. *Cromwell* ; Mr. JOSEPH TRUMAN, B. D. Add ; He was born at *Gedling* near *Nottingham*, in *April* 1631. He came of pious and religious Parents. His Father was employed in publick Business for the Country many Years, and was much esteem'd for his Wisdom and Faithfulness : And I have had from good Hands an Account of one Passage concerning him that was remarkable. Upon the Publishing the *Book of Sports* in the Reign of King *Charles* I, going to visit a sick Friend on the *Lord's-day*, and passing through a Country Village where a *May-pole* had been lately erected, and where great Numbers were gather'd together in Pursuit of their Diversion ; He riding by them, two of the Company came up to him, and in a very insulting Manner told him, that though he had lately frighted People from such Exercises as they were now at on that Day, yet they were now in Fear of him, having the King's Allowance for what they did. Mr. Truman only made them this Answer : it is true Gentlemen you have the what you do, but we must have as well as the King's. went immediately to the next

next Justice of Peace, and made Oath, that Mr. *Richard Truman* had said, that we ought to have Respect to God's Laws, and not to the King's Laws in this Case. This was the Foundation of a most violent Prosecution, in all the Courts in *England*, which issu'd in an Out-lawry. He was forc'd to attend the Courts, and be absent from his numerous Family and his Business, for near three Quarters of a Year. One of his Prosecutors was the E. of *Ch—ld*; but his Son being at that Time in *London*, met the said Mr. *Truman* and ask'd him what brought him thither? He was not very forward to give him an Account, because of his Father's Concern in the Trouble he met with. But Mr. *St—pe* pressing him, he at length acquainted him with the whole Matter. That honourable Gentleman express'd his hearty Concern that any of his Family should have an Hand in a Prosecution of that Nature, and desir'd Mr. *Truman* to keep an exact Account of all the Charge he was at upon this Occasion, and promis'd him that if ever he came to the Honour and Estate he would repay him the whole. This comforted him at the Time, but his Hope fail'd him, through the Death of that worthy Gentleman, who did not live long after; by which means the whole Burden fell upon himself, the Damage amounting upon Compensation to near 1500 *l*. It pleas'd God some time after, to give one of the Gentlemen concern'd in his Prosecution a Sense of his Sin and Guilt, in swearing falsely against an innocent Person, and he was so uneasy that he said he should be damn'd if he did not see Mr. *Truman* before he died. An Account of this being sent to Mr. *Truman* as he was returning from *London*, he visited this Gentleman before he had seen his own Family. When he came to his House he found him under great Agonies of Conscience; and amongst other Things he told him that he could not die in Peace, unless he forgave him that wicked and unrighteous Thing he had done to him; and also entreated him that he wou'd pray to God to forgive him: Both which Mr. *Truman* did before he left him; and in a few Days

Days after, the Gentleman died. As for the other Person concern'd, though it never appear'd that he had any Uneasiness in his Conscience for what he had done, yet 'within a few Years he saw him at his Door begging an Alms. The first of these Gentlemen that swore against Mr. Truman had an Estate of 200 *l per Annum*, and the other of 120: But it pleased God to make up all Mr. Truman's Losses, as well as to vindicate and clear his Reputation in a very little Time: For besides his own Estate, he rented 500 *l per Annum*. This Land was of a sandy Soil, and lay high, and Providence so order'd it, that that Year was exceeding wet and rainy; insomuch that when the greatest Part of the Corn upon the low Lands was either bad or destroy'd, he had so large a Crop that Year, that he computed that he clear'd 200 *l* beyond his Expectation.

Mr. Joseph Truman was betimes instructed in the Principles of the Christian Religion, and had a great Advantage in the pious and devout Example of his Parents. In his younger Years, he began School Learning under the Direction of Mr. Laurence Palmer, Minister of Gedling, a Person of good Learning, who had been Pupil to Dr. Prideaux of Oxford. From him he was remov'd to the Free School in Nottingham, of which Mr. Leak was then Head Master. From thence he was sent to Cambridge, and admitted Pensioner of Clare Hall, under the Tuition of Mr. William Pendock, a good Scholar and a faithful Tutor, who took great Pains in reading Lectures, and making his Pupils understand them. He was of the same Year and College with the late Archbishop Tillotson, though they had not both the same Tutor. Their Tempers were very suitable, which created a familiar Friendship in the College, which continu'd afterwards. He was of a Temper that reconcil'd two Things that but very rarely meet together in one Person, *viz.* a great Degree of innocent Pleasantry and good Humour, with the strictest Piety and Vertue. From this admirable Temper he convey'd to the Minds of all that convers'd with him, a very beautiful



in the following Editions of the Book of Common Prayer, in which the Collects run thus : *Almighty God, who hast given us thy only begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin, &c.*

Mr. Truman had excellent natural Parts, and yet could endure long and hard Study which is not very common. While he was in the University, the Scholars had a common Saying among them, when they were ask'd whether such a Thing was true? Yes they would say as true as that Truman was in his Study. He never allow'd himself above three Hours Sleep, and but a very little Recreation. All the rest of his Time was chiefly spent in Studying, Meditation and Prayer. His indefatigable Industry join'd with strong natural Parts, gave him the Advantage by the Blessing of God, of arriving to greater Degrees of Knowledge and Learning than are usual. He was not only a good Critick in the Greek, but it was surprizing to many, what Proficiency he made in the Hebrew Tongue, from the Time that he began to apply himself to it. The Strength of his Constitution, and the ardent Love and Desire he had for Learning, prompted him to pursue his Studies at those Seasons when others were asleep. As he was well acquainted with the Statute and Common Law, so he was no Stranger to the Civil Law ; and knew very well how to make the whole subservient to Divinity, as is evident to such as consult the valuable Books he has left behind him. He was well read in all Antiquity; and particularly in that valuable Piece of it, Primitive Christianity, and the History and Constitution of the Church of CHRIST, in the first three Centuries. He could not find Diocesan Prelacy, nor that Scheme of Church Government and Discipline in those early Writers, which others pretend to find almost every Page of them. Being perfectly conversant with Primitive Christianity, he had no Inclination to comply with the present Form of England, and for that Reason was not a Member of the Church of England : *Act for Uniformity.* He was not a Candidate for Preferment from Persons

sons of the highest Dignity both in Church and State, but he preferr'd the Peace of his Conscience, and the pleasing of God, to all other Considerations. When he was turn'd out of his Living he did not lay aside the Work of the Ministry, but preach'd the Gospel wherever he had Opportunity; looking upon this to be his Duty, tho' his Superiors thought fit to silence and lay him aside. His Discourses (tho' *ad populum*) were very elaborate and well digested, and studiously adapted both to the informing the Judgment and affecting the Conscience. His Notes were very short, and written in peculiar Characters, which were of no Use to any but himself: So that all his other valuable Writings except what he publish'd in his Life-time, were lost to the World.

The Lord Marquis of *Dorchester* had a very particular Esteem for him, and entertain'd him always with the utmost Civility. That noble Lord would frequently engage him in a Dispute, with some of the most eminent Clergy who came to visit him, purely to hear the Strength and Force of his Reasoning.

In his Journey home from *London*, he visited Mr. *Baxter* at *Totteridge*, who highly valu'd him and his Writings; and earnestly press'd him to write a Treatise upon the two Covenants, which Mr. *Town* promis'd to perform, if God spar'd his Life. He was ill at that Time, and Mr. *Baxter* was importunate with him to stay till he was better: But he told him he was expected home, and must go. Accordingly he went that Night to his old Friend and Acquaintance Mr. *Stephens* of *Sutton* in *Bedfordshire*, (who succeeded Dr. *Edward Stillingfleet*) so he rode thirty Miles in one Day, notwithstanding his Indisposition. When he came thither, he complain'd that his Throat was much out of Order, and yet he supp'd as usually, and sat up pretty late. He rested tolerably well, rose about eight a-Clock, and perceiving himself grow worse, made his Will, writing half of it himself, and dictating the other half; using Mr. *Stephens* as his Amanuensis. At eleven a-Clock he went to Bed again.

again, and being feverish, a Physician was sent for, who came about three. When he came, Mr. Trueman complaining that his Throat was very sore, he gave him some Beer to drink; that he might see how he swallow'd it. As he sat up in his Bed to take it, he expir'd without Sigh or Groan. This happened July 19. 1671, in the forty-third Year of his Age, and on the twenty-first following, he was buried privately in the Chancel at Sutton, and on the Lord's Day after, worthy Mr. Stephens improved his sudden Death in a suitable Sermon. He told Mr. Stephens the Night before he died, that Dr. Tillotson and Dr. Stillingsfleet had cut out a great Deal of Work for him.

When the sorrowful News of his Death came in to his own Country, there was a general Lamentation, and an Appearance of an universal Concernedness; and at a Day of Prayer kept at Nottingham Mr. Robert Porter much affected all the Company, with the great Loss the Church of CHRIST had sustain'd, by the Death of so worthy and valuable a Minister.

He read Dr. Twisse's Scholastical Writings when he was but Junior Sophister: And tho' he was immersed in Controversies for the greatest Part of his Time, yet his Preaching was very plain and practical, and edifying to the meanest Capacity; and came home to the Consciences of his Hearers.

Mr. Barnaby Oley who was Bishop Gunning's Tutor at Clare Hall, highly applauded his first Book intitled, *The Great Propitiation*; and a good Character of him may be met with in the Life of Dr. Bull, Bishop of St David's, written by Robert Nelson, Esq; p. 204, 205.

Pag. 529. Cotgrave: Mr. JOHN CLARKE, M. A. Add; This Living is valu'd at 240*l* per An. Mr. Clarke did not enjoy it full four Years. He had six small Children, upon whose Account, as well as because of his own Worth, his Ejection was greatly and generally lamented. He hath extant, a brief and pithy Discourse, about *Comfort*, 12mo. 1670.

## The Ejected or Silenc'd Ministers

Page 530. Sibthorp or Flintham: Mr. COOK. When the Act of Uniformity he offer'd to preach, but was violently two Men that forc'd the Pulpit-door when he was opening it, and crush'd upon which he withdrew, and said, wicked Generation, and he would with them. He was a good Scholar, a pious, and a sound Preacher. He resided in the City of London.

Ibid. Allering: Mr. MASON. This was reckon'd one of the best in these Parts. Mr. Thompson was the Time of his Ejection. He was of Leicestershire; and was an humble, and a celebrated Preacher.

Page 531. Mathersey: Mr. WALL. He was educated in Cambridge, under the Tutor who was a faithful Tutor of his. There he continu'd of B. A. He was ordain'd with Mr. Cromwell and two others, he took a Farm which had a good House, there he continu'd some time who is mention'd in the History, mention'd also in the History some time with him. His Living was a practical edifying Preacher while he enjoy'd it, the People. I do not know the same Man.

415.

Page 532. Mr. MASON.

Page 533. At the End of



Mr. *Samuel Crompton*, one of his Sons, is Pastor of a Dissenting Congregation at *Doncaster* in *Yorkshire*.

Pag. 537. lin. 4 and 5, for *Westhall*, read *West-*  
*hallum.*

**Pag. 537. Thorp: Mr. HENRY FEATLY.** He was younger Brother to Dr. *John Featly*, Rector of *Langer* in this County, and after the Restoration Precentor in the Cathedral of *Lincoln*: And Nephew to Dr. *Daniel Featly*, who was one of the Assembly of Divines, till he was imprison'd for sending Intelligence to *Oxford*. He was an amicable Person for the Mildness, Peaceableness, Moderateness, and Candor of his Temper, and remarkable for the Holiness of his Life. He was generally belov'd, and well spoken of, by such as had no Affection for Nonconformists.

**Ibid. Linby: Mr. JOHN LEIGHTON. He was the Author of a Cordial for drooping Sinners, or Comfort to such as tremble at God's Word, &c.**

*Pag. 538. lin. 9, after these Words, Mr. Shaw of Derby, add ; his Grandson.*

*Ibid.* lin. 23. instead of *a Living*, read, *the Living of Great Catworth.*

*Ibid.* **Bloodworth:** Mr. THOMAS ROSE. He was born near *Sheffield* in *Yorkshire*, and went to School at *Rotherham*, which Town being assailed by a Party of the King's Forces in the Time of the Civil War, he and about thirty more of the School-boys there, got a Drake, and played on the Entrance of the *Bulwark*, and play'd upon them as they came down the Hill, and did great Execution; whereas the Force of the Enemies had to cut off their Heads; and they at that Time were in the Town. After his being a while in the Army, and coming out of the Ministry, I have forgot where his Father was employ'd before he came to *Bloodworth*; but was inform'd, he was a great Dealer in *Wool*, and his

**Ejectment:** And afterwards, he continu'd preaching, tho' grievously harrassed by the Prebends, &c. from *Southwell*. Going afterwards to *Nottingham*, he was imprison'd for six Months, and after his Release, liv'd at *Adboulton*, where he preach'd to a considerable Number, sometimes within Doors, and sometimes without, and continu'd so doing, till the Duke of *Monmouth's* Landing in the *West*, at which Time he was clapp'd up, together with a great many others. And when he came out, he continu'd preaching as before, till his Death, which was about 1698; and he was interr'd in the usual Burying-place, tho' he was excommunicated.

*Pag. 538. Winthorp: Mr. SALTER.* I am told he afterwards conform'd, and accepted of a small Benefice at *Conton*, where he continu'd till he died.

*Pag. 539. lin. 8. After Ministry, add, at Sherif-hales.*

*Ibid. lin. 10. After London, add; his Funeral Sermon was preach'd by Dr. Daniel Williams.*

He publish'd a Funeral Sermon on the Death of *Mrs. Jane Papillon* late Wife of *Mr. Thomas Papillon, Esq;* from *Rev. xiv. 13, 8vo. 1698. A Catalogue of Sins:* Highly useful to Self-acquaintance, experimental Prayer, and a suitable Preparation for worthily partaking of the *LORD's* Supper, 8vo. 1699. Also a Sermon preach'd to the *Societies for Reformation of Manners.*

The Collectors and Compilers of *Magna Britannia & Hibernia, Antiqua & Nova*, in 4to, when they come to this County of *Nottingham*, after mentioning some Sufferers for their Loyalty, and the Constitution of the Church, (according to the Method they had taken in some other Counties) proceed to take some Notice \* of the Ministers ejected by the *Bartholomew Act* for Nonconformity in this County. They own that they were many more than those of the Church of England; but then they say, that it will be hard to understand how so many could be possess'd of the Livings of this

*this County, unless the established Ministers were turn'd out. And that some establish'd Ministers were turn'd out, and that deservedly, cannot be deny'd: If it was undeservedly, the more is the Pity. But there were several of those, that were ejected by the Act of Uniformity, that were not in sequestred Livings. Mr. Whitlock of Nottingham, and Mr. John Clarke of Cotgrave, were presented to the Livings they were in by the Marquess of Dorchester; and for any Thing I know, it might be the same with several others. They might be put in by the Legal Patrons. Or they might be chosen by the People, where the Right of Election lay in them. And this I think may be understood, without any Difficulty.*

*It is farther own'd that many of the Ejected were learned, pious, and deserving Men, in this and other Counties: And yet some Reflections are added, that are so peevish and ill-natur'd, as not to seem at all calculated for the Reign of King George, or to have any Tendency to recommend the Work in which they are inserted to general Esteem. It is said, that however that be; that is, which way soever, they that were ejected in 1662 came into their Livings; they had no Reason to expect better fare, nor perhaps so good as they found. But methinks that is very strange; if they were such learned, pious, and deserving Men, as was just before acknowledg'd. How were they deserving in any Sense, if they deserv'd no better, than such severe and contemptuous Treatment, as they generally met with? This needs Explanation: And what is offer'd, will hardly, I doubt, sufficiently account for it.*

*It is said that many of them were the Trumpets of the late Rebellion. But if a Mark had been set upon such, after Proof against them, others had escap'd that deserved better Treatment; and all had not been treated with like Severity, as they were, according to the Method that was taken with them. If some were chargeable, with inflaming Things in the foregoing Confusions, yet there were others that were mild and peaceable, and carefully avoided all Extremities; and Mr. Whitlock, Mr. Reynolds, Mr. Barret, Mr. Truman, Mr. Mowbray, Mr. Clarke, Mr. Pool,*

*Pool, Mr Crompton, and the rest mention'd in the County, appear to have been Men of this Temper. Why must they then be thrust out with so much Contempt? It is said, they had no other Titles but their Livings and Preferments, but what the usurping Powers had given them. But this is not true in Fact as to a Number of them. That they lay open to the Enemy, that is the contrary Party, (as is suggested) they found indeed to their Sorrow: But I think they might very well hope for better Treatment. As the Zeal with which they appear'd for the Restoration, their Readiness to do all that in them lay to promote and forward it, and the Joy they discover'd when it was brought about, seems to plead for Favour. To suffer for endeavouring to bring about the Restoration, and to suffer afterwards under it, when it was compass'd, must I think be own'd hard Usage. I cannot but think that those that are apt to make light of it at a Distance, would have thought it hard, had the Case been their own.*

*It is queried; Did the King and the Episcopal Men, turn them out with Plunderings, Sequestrations, Imprisonments, and Compositions for their Temporal Estates, as those Persons were into whose Places they were put? I answer; he that should undertake to justify what either the Parliamentarians did against the Episcopalians, before and after the Father's Death, or what the King and the Episcopal Men did against the Dissenters after the Restoration, would in my Opinion have an hard Task of it, and come off but poorly. But as light as these Gentlemen may make of the Severities towards the Dissenters, it may be safely affirm'd, that many of them suffer'd in their Name and Reputation, in their Substance, in their Liberty, being imprison'd; (some of them over and over, and some of them till they got their Deaths there; never coming out alive :) They suffer'd cruel Mockings and were counted the Off-scouring of all Things: In short they suffer'd in all the Ways in which Men could well be suppos'd to suffer. It is urg'd, they might many of them have kept their Livings, if they would have accepted them on the Terms offer'd them by the Government. But that is no Argument, but that it was*

Hardship upon them to have such Terms imposed upon them, after the *Act of Indemnity*, and another Act pass'd to confirm them in their Livings. And they that go about to excuse this, do but with the Presence of a Law that was procur'd to gratify a vindictive Temper, seek to cover their own Uncharitableness.

But it is farther added, that they *might have ever after liv'd in Peace, if they had not disturb'd the Government with their private Conventicles*. That is, they might have been undisturb'd, if they had forbore all preaching, contrary to their Ordination Vows: But this would have been an endeavouring to purchase Peace at too dear a Rate; and an exposing themselves to the Upbraidings of their own Consciences, to avoid Severity from the Magistrate. But as for *really disturbing the Government*, it is an invidious Charge without Foundation, that only shews the Malice and ill Temper of the Accusers.

But it is intimated there was no Need of *their preaching the Gospel*: Whereas the wisest Persons are convinc'd, there is abundant Need of the Diligence of all that are in the national Church and out of it, to save poor Souls from Ruin, and set them right and help them forward in the Way to Heaven. For say, that *the Gospel is preach'd in every Parish* (tho' it would be well if that Preaching in many Parishes were much better manag'd, and better back'd with a suitable Life and Conversation in the Preachers) yet all the Help that can be had from qualified Preachers, whose Hearts are in their Work, is not more than is needful, in the State in which Things are with us, with respect to Religion. If the Dissenters when ejected, gather'd their Congregations out of the publick Parishes, it would be hard to say wherein lay the Harm of it, as long as they only pretended to the Conduct of Volunteers. And tho' it is suggested that this was to *the great Content of the Incumbents*, yet may it be easily demonstrated that this could disturb none of them, such as were unwilling that Men should freely go and choose for themselves in Matters of Religion, to which it is evident that all Men have a natural

natural Right. And for it to be pretended that this would be to the *Disunion of the People of the Nation in Christian Love, and Neighbourhood one with another*, is contrary to the Reason of the Thing, and common Experience, since a legal Toleration, which has taken from Dissenting worshipping Assemblies the Name of *Conventicles*, and been by Experience found to do abundantly more Service to the Publick, than all the foregoing Severities. But this was so fairly canvass'd, and so fully cleared in the celebrated Trial of *Dr. Henry Sacheverel*, that I cannot see the least Occasion for any farther Debate about it: Nor would I advise these Gentlemen to meddle any farther with it, for Fear of the Consequence.

## *The EJECTED, &c.*

I N T H E

## County of O X O N.

*Pag. 340.* **S O U L D E R N:** Mr. THOMAS HODGKINS. He ought to be expung'd, because he conform'd, and was Minister of a Chapel belonging to an Alms-house for poor Men, near the Town of *Ockingham* in *Berkshire*.

*Ibid.* *Henley upon Thames:* Mr. WILLIAM BRADSHAW. Add; Whilst he continu'd in his Living, he was very charitable to the Poor of the Parish, seldom failing of having something boil'd for them Broth, on the *Lord's Day*. After his Ejection he liv'd in or near *Maidenhead*, upon his Estate.

he did not afterwards take the Charge of any particular Congregation upon him, yet he could not be satisfied to be altogether idle, while he thought there was Room for his Endeavours to do good to Souls; and therefore he us'd to ride up and down the Country, and preach sometimes among the Dissenters, and sometimes in the publick Churches, where he could have Liberty, when other Help was wanting; which was not uncommon. He did this in all Weather, and continu'd so doing to an advanc'd Age. Dr. *Seth Ward* Bishop of *Sarum*, hearing he had preach'd in some Churches in his Diocese, expressed some Displeasure at his doing it: Which Mr. *Brice* hearing of, took an Opportunity to wait upon him, and frankly own'd to him, that he had indeed preach'd in some Churches in his Diocese, and should make bold to continue to do it, as Opportunity offer'd, unless his Lordship took more Care of the Souls of the poor People, and made better Provision for them.

Pag. 540. *Chipping Norton*: Mr. STEPHEN FORD. Add; After his Ejectment he continu'd to preach among the People to whom he had been related, as he had Opportunity; but he was sadly harassed; and at length some of his Enemies threaten'd his Life, and he was forc'd to fly to *London*, where he often preach'd in the Time of the Plague, when many others fled into the Country to escape it. When Liberty was granted, a Meeting-place was erected for him, in *Miles lane*, near *Thames-street*, and he held a Catechetical Lecture for young Men seven in the Morning on *Lord's Days*, and afterwards chang'd it to the Evening: And it is to be said, did much Good.

Besides what was beforemention'd, he also print'd a Discourse of *Regeneration*, 8vo. 1675. Dr. *Walker*, Part II. p. 319, says, that it had been reported that this Mr. Ford had been a Servant to the Head of an House. And supposing that Report to be true, he might yet be a very worthy useful Man, after going through a Course of study.

Pag. 340. *Banbury* : Mr. SAMUEL WELLS M.A. At the End of the Account of him, let it be added; I also find his Name among several others subscrib'd to a single Sheet, intit. *The humble Advice and earnest Desires of certain well affected Ministers Lecturers of Banbury, in the County of Oxon, and of Brackley in the County of Northampton; to his Excellency Thomas Lord Fairfax, General of the Forces rais'd by Authority of Parliament; and to the General Council of War; presented Jan. 25. 1649, by two of the Subscribers.* When the Corporation did drive him from Banbury, he wrote divers Letters and Papers, and sent them thither every Week. These he afterwards collected together, and published, prefixing a Sermon from Acts xx. 27. This Collection he intitles, *God's Counsel to his Creatures, being the Substance of a Farewel Sermon at Banbury, with epistolary Discourses, by way of Monition, Exhortation and Comfort: Transmitted to some private Christians, by their late Pastor, in thirty-two Papers, &c. 8vo. 1676.*

Pag. 341. *Nether Heyfort* : Mr. JOHN DODD Dr. Walker, Part II. p. 224, says of him, that he bore the Misfortune not to be belov'd by his Neighbours, being accounted a contentious Person. That he was also censur'd, as severe to his Wife; and never administered the Sacrament to his Parishioners during his whole Stay among them. These are Things, that if they are true, I am far from vindicating him in. But then when he adds, in a bantering Strain, that Preachers of this Sort, have not so many Seals to the Ministry as they commonly talk of, he might have remember'd 1 Cor. ix. 2, where there is an Expression so like to this that he has us'd, as makes using it in such a Way, not so decent in one of this Character. I find him several times mention'd in Mr. Birch's Manuscripts, (see *Manuscripts of the Society for the Propagation of the Gospel*) concern'd with him in his Humiliation in private, for Uniformity, in 1662



Children, and was afterwards in great Necessity and Distress.

Pag. 541. *Bampton*: Mr. SAMUEL BIRCH, M. A. Add: He was born in *Lancashire*, and educated in *Corpus Christi* College, when Dr. *Staunton* was President. At the latter Part of his Time there, he himself had many Pupils, and several of them were Gentlemen Commoners. He went from thence to *Bampton*, about eleven Miles from *Oxford*, and was one of the three Vicars who had each of them 140 l a Year, and sometimes more.

In one of his Quarto MSS of several of which I have had the Perusal, I find he has given a short Account of himself and his Condition and Conduct. I shall repeat it in his own Words:

“ After, *says he*, I had not only utterly refus’d all  
“ Compliance with the Wickedness of the Army  
“ under *Cromwel*, (*opposing their most unrighteous and*  
“ *horrid Practices*) about King and Parliament, but  
“ had also given what Assistance I could to the  
“ King when he came through *Scotland*; Success  
“ failing, partly by their attempting to have seque-  
“ stred me, partly for my Non-engagement, I was  
“ turn’d out of all Ways of ordinary Subsistence pub-  
“ lick or private.” How he came into *Bampton*  
again I cannot say.

After the Restoration in 1660, Mr. *White* laid Claim to his Vicaridge at *Bampton*: But Mr. *Birch* on *June 11*, put in a Caveat with the Lord Chancellor *Hide*, against his taking out the Great Seal, as having the King’s Presentation: And on *August 25*, there was an Hearing before the Lord Chancellor, who refus’d to give Mr. *White* the Seal, and so he continu’d in the Vicaridge till *Aug. 24. 1662*, at which Time he was ejected, having seven Children. In one of his Quarto MSS I find an Application to GOD upon this Occasion, which is very affecting, with this Title: *Upon the Act of Uniformity, &c. and my conforming thereunto, or leaving my Ministry, Vicaridge, &c. Humble Address to my*

LORD, July 30. 1662. I shall be at the Pains to transcribe it.

My LORD and MASTER,

“ IT is now high Time that I prostrate myself at  
 “ thy Feet, and earnestly beg to know thy  
 “ good Pleasure with thy poor Creature. Thou  
 “ gavest me my Commission to preach the Gospel,  
 “ and by many strange Providences hast settled my  
 “ Station in *Bampton*. The Civil Magistrate (who  
 “ is thine Authority) forbids me under severe Pe-  
 “ nalty to perform any of those Things for which  
 “ thou hast given me Commission, unless upon such  
 “ Terms as himself proposeth. My GOD; may I  
 “ declare mine *unfeigned Assent and Consent* to  
 “ all Things in this Book of Common Prayer,  
 “ &c. to the Use of those unprofitable but most  
 “ offensive Ceremonies, which have occasion'd so  
 “ much Mischief already in thy Church, and turn-  
 “ ed so many out of the Way? to the constant  
 “ Practice of this *Common Prayer*, as now it is? to  
 “ this *Consecration of Bishops*; and to many Things  
 “ in the *Ordaining Priests and Deacons*? to the Read-  
 “ ing of those vain Stories in *Apocrypha*, while so  
 “ much of thy Word, inspir'd by thy SPIRIT is  
 “ left out? to those Things in the *Catechism*, which  
 “ intimate *Baptismal Regeneration*? May I now re-  
 “ nounce the solemn Oath, the *Covenant*, wherein  
 “ the Nations stand bound to a Reformation, and  
 “ which hath been so great an Instrument for the  
 “ restoring of King, Parliament, Laws? &c. May  
 “ I openly profess and subscribe that it is *in itself*  
 “ *unlawful*? Did thy faithful Servants (so many thou-  
 “ sands in *England*) wickedly, in entering therein?  
 “ Or thy Ministers (so many hundreds) do bear  
 “ their publick owning and avouching the same?  
 “ Print, to all the World, after so many Years?  
 “ My LORD; I am by Act of Parliament  
 “ Authority over me) *ipso facto* avoided and  
 “ within the Time I do not this. I am a  
 “ fool: I may not do Evil that Good may  
 “ may not do this great Sin, against my GOD

the Dictates of my Conscience. I therefore surren-  
 der myself, my Soul, my Ministry, my People, my  
 Place, my Wife and Children, and whatsoever else  
 is herein concern'd, into thy Hand, from whom I  
 receiv'd them. LORD have Mercy on me, and  
 assist me, for ever to keep Faith and a good  
 Conscience. I do not yet see, (for all that is  
 said against it) that the *Covenant* is the worse,  
 or these other Things better than formerly I ac-  
 counted them. Thou hast graciously brought me  
 without Scandal or Breach of Conscience, thro'  
 the former Snares on the other Extream: My  
 Gracious LORD; bring me also safe and sound  
 through this. I do not beg for Riches, Honours,  
 great Places, or a pleasant Life, for myself or  
 mine: I beg thy Grace in CHRIST; and that  
 we may be kept from Scandal to Religion, and  
 may be brought the next Way to Heaven. Mor-  
 tify the Sin of my Heart and Life which might  
 turn me out of the Way, blind mine Eyes, or  
 occasion thee to permit my Fall. LORD, I ear-  
 nestly recommend the Souls of this poor People,  
 my Flock and Charge, to thee. O Lord JESUS,  
 the Head of thy Church, the Redeemer of thy  
 People, the Saviour of thine Elect, the great  
 Shepherd and Bishop of our Souls, take the Care  
 and Charge of them, provide for them, keep  
 them, save them. If thou takest me from this  
 Work here, my GOD provide some Work some-  
 where, and set me about it. Let me live no  
 longer than I may be of Use in such Employ-  
 ment as thou shalt assign me; and therein make  
 me faithful. I am thy Servant, let me not be  
 altogether unprofitable.

As for my Provision, my GOD, I never had  
 any considerable Estate, and yet I never wanted.  
 I have liv'd well, without Injury to or Need of  
 others; plentifully, by thy Gracious Providence,  
 and bountiful Hand. I depend on thy Promise\*,  
 and have Reason, (more than others) from good  
 Experience to trust thee. When I come into  
 extreme Need or Straits, I will (through thine  
 Assistance) as formerly, come to acquaint thee

\* Math.  
 vi. 24, 33.

“ with it, and to devolve myself at thy Footstool  
 “ for the like Relief. In the mean Time I give  
 “ thee most hearty Thanks for what I have: And  
 “ humbly beseech thee for Grace to use it well  
 “ My God I beg thy Direction in this great Business,  
 “ and beseech thee to shew me what is fulfilling  
 “ pleasing to thee, and enable me to do it, for the  
 “ Lord JESUS's Sake, my Saviour and blessed Redeemer,  
 “ Amen.

Mr. *Birch* stay'd at the Vicaridge some time after  
 his being silenc'd; and observes that a Variety of  
 Providences contributed to it. “ If, *says he*, Mr. *Cook*  
 “ had come sooner; if Dr. *Mainard's* Title  
 “ had been good; if he had not so strangely and  
 “ grossly mistaken; if Mr. *Cook* had not there  
 “ and otherwise found Reason to scruple the Firmness  
 “ of his Title: If all these, and other Providences  
 “ had not concurr'd, there had been no Probability  
 “ of my Stay at the Vicaridge, and of renting it.”  
 There he continu'd preaching on *Lord's Day* Nights.

At last upon Mr. *Cook's* coming to *Bampton*, he hir'd  
 an House at *Shilton*, and fix'd there, in March 1664,  
 and had a good Number of Boarders. In 1665, the  
 Church-wardens of the Parish by the Direction of  
 Mr. *Grove* the Minister, presented him to the Bishop's  
 Court for not communicating with them, and for  
 teaching School. But the Chancellor Dr. *Ailworth*  
 was very civil to him. In March 1666 he by a  
 Warrant from the Deputy Lieutenants of *Berks*,  
 was seiz'd, and carried before Sir G. *Stonhouse*,  
 Mr. *Purefoy*, and Mr. *Pigot*, for keeping Conventicles,  
 &c. but they took Bail for his Appearance. Some  
 time after, he was again summoned into the Bishop's  
 Court at *Oxon*, and not a little threaten'd; but  
 upon his Appearance in the Spiritual Court, and  
 shewing his Faculty to be my Lord *Wharton's*  
 Chaplain, he was dismiss'd.

He was of himself most inclin'd to have removed  
 to the Place of his Nativity, which was *Northampton*,  
 where he had a small Estate.

men of the Parish would not suffer him to leave that Country. They plac'd him in a Mansion-house in that Neighbourhood, belonging to Esq; Hoard, and sent their Sons to him for Instruction and Education (which was a Sort of Service for which he was peculiarly qualified) and he remain'd there till the Time of his Death, and had his House continually full of young Nobility and Gentry from many Parts of the Nation.

It was observ'd, that there were not fewer than fourteen of those that had formerly been his Scholars, that were in one Session of Parliament in the Reign of Queen *Anne* ; and some of the Chief of her Ministers of State were of that Number : And on this Account, it appear'd to several observant and considerate Persons, not to have so decent an Aspect, for them to be for bearing so hard upon the poor Dissenters, with Reference to their educating their young Ones in their own Way, (as they were by the *Schism Bill*) unless they did it to atone for the Sins of their Youth, when they themselves were in such Hands. But then methinks it had been but proper for them to have let the World know, what were the Crimes that must be animadverted on with so much Severity. Whereas they have been so far from doing this, that by what has come from them upon Occasion, one would think their own Consciences acquitted the Parties censur'd from any real Guilt. One of these Gentlemen told Mr. Tanner, (the Grandson of this Mr. *Birch*) in that very Part of Queen *Anne's* Reign, in which the Dissenters were so much inveigh'd against in Parliament, that this Grandfather of his, was the best Christian, the best Scholar, and the most Gentleman-like Master, he ever knew. And others that had their Education under him have often said the same, and expatiated in his Commendation. However, he could never be at rest till the last Years of his Life. He was perpetually molested, either by the Deputy Sheriffs, or the Bishops of *Oxford*, or the Generators Commons. He was once carried by some Gentlemen in the Neighbourhood of him, and he came out the

*Wood*

*Wood the Oxonian* says, that this *Mr. Birch* was esteem'd an Instiller of evil Principles into Youth And yet it appears from the Sequel, that he could breed up good staunch Churchmen.

When the *Five Mile Act* came out, he measured from his House at *Shilton* along the King's High-way to *Bampton Church*, and found it to be three hundred and odd Yards more than five Miles distant And therefore they gave him no Disturbance on that Account. He was a very chearful Christian, and had a continual inward Serenity and Peace. He went constantly to Church on the *Lord's Day Morning*, (at which Time only there was a Sermon there) and in the Afternoon he preach'd to his own Family: And when the Times would permit, I had many came in to hear him, (and some of them from a considerable Distance too) and he administered the Sacrament to them at proper Seasons: And thus he held on to the Day of his Death. He kept his numerous Family, in great Order and Decorum, though he sometimes found the doing so attended with no small Difficulty. He was very ready to forgive Injuries, and pass by Reproaches that were undeservedly cast upon him; and he had many such. It was his common Saying as to Things of that Nature, *Let us pray for them, and wipe out all Disrespect from our Hearts*, towards them. Sometimes God turn'd his bitterest Enemies into hearty Friends, of which there are many Instances.

He had a Commission in the *Army* in the Time of the *Civil War*; but when he found Things were run to Extremity, he quitted it, and returned to *Oxford*. And when he came to lie on his dying Bed, his eldest Daughter who sat behind his Bolster to bear him up, and give him some Ease, ask'd him what his Thoughts then were, of the many Changes in publick Affairs which he had past through; and the Answer he return'd was these Words: *I bless God I took the Parliamentary Part; I bless God I oppos'd Oliver Cromwell; I God with all my Soul I did not conform.* After

when many of his Neighbours came to see him, he said to them, see that none of you come into the World, and miss of the great End you came for, in knowing GOD and JESUS CHRIST whom he hath sent, savingly. The last Words that were heard from him, were *Thankfulness! Thankfulness!* He died Jan. 22, 1678. *Ætat.* 61; and lies buried at *Shilton*.

I have had the Perusal of several of his *Quæ-  
re Manuscripts* in which there are various Meditations and Self-examinations before the Sacrament, together with Aspirations towards GOD, and Prayers offer'd up to him, upon Account of the Publick, and with Reference to his own Private and Family Concernments and Difficulties, for many Years together; which shew him to have been a very thoughtful, serious, humble pious Man; zealous on the Parliament Side, at their first taking up Arms, and as zealous afterwards against Cromwel and his artful Designs and Schemes; warm for the Covenant, and as much against the *Engagement*: A great Enemy to Confusion both in the Church and State, and a mighty Promoter (in his Sphere) of the *Restoration*, which yet expos'd him and so many others to so great Hardships.

*Pag. 341. Bampton: Mr. JOHN OSBORN, M. A.* Add; He was born in the County of *Devon*, and educated at *New Inn Hall* in *Oxon*, and there took his Degrees. He was ordain'd by *Bishop Hall*. He was another of the Vicars of *Bampton*, but was cast out soon after the *Restoration*. *Dr. Hedges* put in a Claim against him, as former Incumbent, and cast Mr. *Osborn* at Law, though the said Mr. *Hedges* had another Living, being Rector of *Ripple* in *Worcestershire*, which (*Dr. Walker Att. Part II. p. 80*) says, he was allow'd to keep through the whole *Ulurpation*. When Mr. *Osborn* was ejected he had six Children. *Wood the Oxonian* supposes him after his Ejection at *Bampton*, to have been Minister of *St. Bartholomew's* in *London*, he having occasionally in that Church: Whereas I read by his Son, that he had no publick

lick Place afterwards. And whereas the same Author reflects on his Learning, his Son (who was a Non-juror, and therefore no more like to be prejudic'd in his Father's Favour, than even Mr. *Lady Milbourn* himself) has declar'd, he was satisfy'd it was without Cause. Mr. *Osborn* had taken the Pains to draw up a *Concordance* to the Bible, that is a Concordance of Things, and not barely of Words: But finding some body had been before hand with him, he never publish'd it. He died about the Year 1665, *Ætat*, 46.

*Pag. 542. Westcot Barton*: Mr. *Bowen*. Dr. *Walker*. Part II. p. 207, says, that he us'd his Predecessor Mr. *Belchiere* very ill; for he not only seiz'd the Corn in the Fields, but refus'd to pay him *Fifths*. And yet he says, he has since been canoniz'd in the *Bartholomew Legend*. For my part, as I know nothing particularly concerning him, so I have no Disposition to plead for him in any thing he did that was really blameable. But still he being silenc'd by the celebrated and applauded *Bartholomew Act*, I think I might safely take Notice of this, without wronging any one. I did not know before that my observing this, was any thing like an Attempt to canonize him. And whether my Account, or the Doctor's Attempt be most like a Legend, I can, (without being in the least Pain about it) leave it to the present and succeeding Age to judge.

*Ibid. Sommerton*: Mr. *Fenwick*. His Name was *John*. He was born in 1623, at *East Hedding* in *Northumberland*, of which County several that bore this Name were Sheriffs in former Reigns, as appears from *Fuller's Worthies of England* in the Sheriffs of *Northumberland*. His Father was a Gentleman of a good Estate, but by a profuse Liberality, and an ill manag'd Hospitality, it was so sunk and impair'd, that at the Birth of this Mr. *John Fenwick*, it was pleasantly said by some, that now the Estate was gone, the Heir was come. However his Son was most earnestly desir'd by the good Mother, and he was born to her when she was advanced



vanced in Years, being near 50 : And she from the first devoted him to the sacred Ministry, if it pleased God therein to favour her.

His Father had a Batchelor Brother, who was grown rich by Merchandizing, and he us'd often to say that he would make his Nephew his Heir ; but he unfortunately miss'd of the Kindness intended him, which fell out in the following Manner. The Uncle going abroad on Purpose to bring home all his Effects, died at Sea in his Return. In his last Will and Testament, he had made four of those that were with him in the Ship in which he was sailing homeward, Trustees for his Nephew, in Case of his Death before he reach'd Home. But they upon his Decease, agreed together, to divide all that was left among themselves, without giving an Account to any one. In order to it, they took another Ship, into which they put their Cargo, in order (as they pretended) to their getting home the sooner. The Master of the Vessel, (who had no Concern in the Trust) was troubled at this their Proceeding, and doubted they had an ill Design ; but it was not in his Power to hinder them. When he came home, he discover'd his Suspicions, and some were sent in Quest of those dishonest Trustees, but with King *Jeberam's* Messengers they never return'd. When Mr. *Fenwick* told this story he us'd without any Commotion at all, to say to the Company that was with him ; thus you see I was not intended to be rich.

But this was not the only remarkable Misfortune that befell him. For when he was a Child, and about two Years old, the Servant who tended him gave him some Prunes, or such Sort of Fruit to suck out of her Fingers, and carelessly let him suck one of the Stones, which stuck in his Throat. He endeavour'd to get it either up or down, but could do neither. The Child grew miserably black. His Father and Mother were abroad, and there was no one to give Advice or Help, or to whom to make her Application. She goes to her, who being very aged, though she was not so confin'd

confin'd to it as not to able to rise. The Servant having done what she could, though to no Purpose throws the Child hastily upon the Bed, and cry out *there; I have killed the Child; the Child is dead*: And immediately she quits the Room, and the House, not knowing how to look her Master and Mistress in the Face any more, after so sad an Accident. The old Gentlewoman was greatly surpriz'd and getting up in Haste, sets the Child on its Feet, upon a very high Cup-board that was at that Time in the Room, and taking him by the Hands, she jump'd him down to the Floor, which mov'd the Stone and sent it downward. His Life was this Way strangely preserv'd: And yet there were two ill Effects and Consequences of this Matter, that lasted all his Days. The Greatness of the Leap, for such small and tender Legs as his then were, made them very crooked: And the grating of the Stone injur'd the Organs of Speech, in which he had such an Impediment, as render'd his Delivery very unacceptable.

He was bred in *Trinity-College in Cambridge*, and had this Living of *Samerton* (worth about 300 *l* per Annum) through the Interest of *William Sprigge, Esq;* of *Deddington*, who was Justice of Peace and a considerable Man in the County, whose Daughter he marry'd: But he afterwards chearfully resign'd his Living to keep a good Conscience; comforting the People that were in Sorrow for his Departure, by modestly telling them, that he hop'd a better would succeed. He took his leave of them with a Discourse on *Deut. xxxiii. 8. Thy Thummin and thy Urim be with thy Holy One*. He had no Disputes with his People about *Tithes*, but quietly took what they brought him, whether in Kind or Money, without rigorous Exactions, or murmuring Complaints. It was his usual Saying, that this World was but our Inn, while we forgot our Home. He died at *Crayford in Kent*, of a Malignant Fever, *An. 1665*, in the forty-third Year of his Age. His Distemper render'd him delirious: But in his Fits he would be crying out, that he would go to Heaven; and he complain'd of the Persons who held

but at length, Death open'd him a way  
up, into that Heaven, where his Conversa-  
d been observ'd by his Friends very much  
during the Continuance of his Pilgrimage  
on Earth.

542. *Woodstock*; the Lecture: Mr. SAMUEL  
, or rather BLOWER; for so I am inform'd  
of his Name. Add; he was of a meek Tem-  
perate Principles, and a godly Life. He  
St. *Austin*, very exalted Thoughts of Divine  
and redeeming Love. He had a very tender  
to young Ones, and would often address him-  
self affectionately to them, not only in his  
Discourses, but in his Visits, and would rejoice much  
in their Hopefulness. He affected not a pompous  
style of Preaching, nor did he dispense the Truths  
of the Gospel with the Wisdom of Man's Words,  
knowing that that was not so likely to be attended  
with Divine Blessing. Scripture Revelation in Scrip-  
ture Language, was the main Subject of his Dis-  
course. He was very desirable as a Friend; for  
he was free and communicative, candid in the last  
degree, of a very sympathizing Spirit with them, and  
early mindful of them in his Prayers: And  
his friendship was so firm and constant, that where he pre-  
sented himself in Friendship, it must be some very ill Thing  
that was the Occasion of his leaving it off.

ejected or silenc'd Ministers should have appear'd too large and considerable.

Pag. 542. *Witney*; the Lecture: Mr. WILLIAM GILBERT. In one of Mr. *Birch's* Quarto Manuscripts, of Meditations, Prayers, and Thanksgivings upon various Occasions, publick and private, which I have look'd over, there is an Address to GOD, which is very serious and affecting, dated *June 30. 1662*, with this Title: *Upon the Fall of the Lectures about us, at Witney, and Farrington, and here at Bampton, which the late Act of Parliament for Uniformity, hath overturn'd at present.* I shall take the Pains to transcribe it.

“ **L**ORD is it the Work of thy Ministers to throw  
 “ down thy Service? of Preachers to stop the  
 “ Course of Preaching? or of the Fathers of the  
 “ Church, to take away Bread from the Children  
 “ that they who have the principal Seats in our  
 “ Church, and profess to be the Supreme Ministers  
 “ of thy Gospel with us, have so great an Influence  
 “ in this Work? I humbly leave this at thy Foot-  
 “ stool, and beg that our Lord JESUS CHRIST  
 “ the Head of this Church will see to it. LORD  
 “ I humbly return thee an Account of our Lecture.  
 “ It was set up in Confusion, which I could not  
 “ mend: It hath been continu'd and supply'd by  
 “ such Servants of thine as I could procure: My  
 “ Fellow-labourers left the Care and Supply of it  
 “ long since: I have continu'd it till Authority has  
 “ prohibited it. Forgive my Sin, and have Mercy  
 “ upon me, for my Lord and Redeemer JESUS  
 “ CHRIST his Sake. *Amen.*

*Ibid. Newinton*: Mr. EDWARD ARCHER. I find his Name as Minister of *Somerton*, subscrib'd to the Paper of *Humble Advice*, presented to the Lord *Fairfax*, and the Council of War, on *Jan. 25. 1649*, from the Lecturers of *Banbury* and *Brackly*. When he was cast out of his Benefice, he had a large

542. *Amesbury*: Mr. EDWARD BAGGSEAR, V.  
End of the Character of him. And the  
bite Kennet in his *Parochial Antiquities of Am-*  
*Burcester*, &c. p. 673. has these Words:  
Edward Baggsear, B.D. of *St. Dunstons Church*,  
was possessor of the said Church, who was  
a turbulent Nonconformist, was executed by  
Bartholomew Act, in the Year 1662. And  
only this farther to add concerning him, that  
as in my Account of him I had said, he died  
5. 1671, it appears from the Inscription on his  
stone, in the New Burying-Ground near  
Fields, London, that he died the 25th of  
Nov. 1671.

543. *Burcester, or Bicester*: Mr. BASNET,  
R.N.E.T. Dr. Kennet in his fore-said *Parochial*  
*Antiquities*, mentions Mr. William Hall as the only  
present at Bicester, between Mr. John Bird pre-  
sent in 1604, and Mr. Samuel Blackwell who came  
Living in 1670.

*Garfington*: Dr. WARD. In the Act for  
the settling and restoring of Ministers, that pass'd in  
1662, Provision is made for annexing this Liv-

Proof, there would have been no Room for Complaint. But he was cast out for Nonconformity and it looks as if he would have been so served had he been the brightest Scholar. However any Thing that I know of him, he might have been a Man of great real Worth.

*The* EJECTED, &c.  
IN THE  
County of RUTLAND.

Page. 344. **O K E H A M :** Mr. BENJAMIN KING. Dr. Walker, Part II. p. 490 says, that Mr. King was thrust into this Living, after that Mr. Abraham Wright had been admitted to it by Institution, tho' he refus'd to be inducted to avoid taking the Covenant. But as to the Particulars of that Affair I am an utter Stranger. Mr. King was Minister at *Flamstead* in *Hertfordshire*, before he came to *Okeham*; and while he was there, publish'd a Discourse on *the Marriage of the Lamb*, which he dedicated to Sir *Thomas Barrington* and his Lady: But how he liv'd, after his Ejection, I have not been inform'd.

*Ibid.* **Burley :** Mr. THOMAS PERKINS. He was an humble good Man; much set against Pride in Apparel. When he has thought some of his Family faulty, he has said, what do I preach against Pride and suffer it in you? He was sometimes passionate, but would soon recover himself, and shew his Good-will to the Party that anger'd him. After his Ejection, he would often travel on the *Lord's Day* several Miles from home to preach, and get ten Shillings for his Day's Service, which for a great while

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THE SANTIAGO VALLEY  
COUNCIL OF JUDS, AS IN THE ABOVE  
THE SANTIAGO VALLEY

\*\*\*\*\*

The EJECTED, &c.  
IN THE  
County of SALOP.

Pag. 546. **SHREWSBURY: St Mary's: Mr. FRANCIS TALLENTS, M. A.**  
At the End of the Account of him, pag. 555, let it be added: He also publish'd some few Considerations upon Mr. S. G's large Answer to a short History of Schism, and especially upon the new and bold Assertion, that there can be no Church or Salvation, in an ordinary Way, without a canonical Bishop. What he here offers, may perhaps have been the Occasion of the Carriage of Mr. Daves, who read the Burial Office over this good Man's Grave: He would not presume to read over him *in sure and certain Hope*, but only *in Hope*. But still he well deserv'd Mr. Henry's Character, that he was *very much a Gentleman, a Scholar, and a Christian, a great Admirer of Christ and free Grace, and a Man of eminent Prudence and Heavenly-mindedness.*

Pag. 555. *Wem*: Mr. ANDREW PARSONS: Add, M. A. His Name is to the Testimony of the Ministers in the Province of *Salop*, to the Truth of JESUS CHRIST, in 1648.

Pag. 556; last line but two: I am told that the Fire at *Wem* was not in 1678, but March 3. 1677.

Pag. 557. *Baschurch*: Mr. EDWARD LAWRENCE. Add, M. A. Born at *Moston* in *Salop*. And at the End of the Account of him, add; Mr. Nathaniel Lawrence



*Lawrence* a Nonconformist Minister who died at *Banbury* in *Oxfordshire*, was one of his Sons. And *Mr. Samuel Lawrence* (of whom there is some Account in *Mr. Tong's Life of Mr. Matthew Henry*, p. 289) was his Nephew.

Pag. 557. *Great Bolas*; *Mr. EDWARD BURY*. *Dr. Walker*, Part II. p. 310, says, he was a Taylor: Which may be as true, as that *Mr. Tucker* was of no University. I am well satisfy'd upon credible Information that *Mr. Bury* spent several Years by the Advice of *Dr. Grew* and *Dr. Brian* at the great School in *Coventry*, under the Care of the famous *Mr. White*: That he was afterwards of a College in *Oxford*: That before he was invited to *Great Bolas* he was Chaplain in a Gentleman's Family; and for a Time an Assistant to the ancient Minister; and was ordain'd to the Ministry, upon good Testimonials of his Qualifications. *Dr. Walker* therefore is by the surviving Relations desir'd if he can or dare, to produce his Authority for what he has publish'd, or else the Character must pass as purely his own.

*Mr. Samuel Bury*, Pastor to a Congregation of Dissenters in the City of *Bristol*, is Son of this *Mr. Edward Bury*.

Pag. 560. *West Felton*; *Mr. SAMUEL HILDERSAM*. I find his Name to the Testimony of the Ministers in the Province of *Salop*, 1648.

Pag. 561. *Whitchurch*; *Mr. THOMAS PORTER*. Add; Senior, M. A. I find his Name also to the Testimony aforesaid. There was a Publick Disputation between this *Mr. Thomas Porter*, and *Mr. H. Hagar* concerning Infant Baptism, in *Elfmere Church*, April 30. 1656; an Account of which was publish'd in 1656, in 4to.

Pag. 562. *Ludlow*, the Lecture: *Mr. RICHARD SADLER*. He subscrib'd the Testimony foremention'd as Preacher at *Whixall*.

## The Ejected or Silenc'd Ministers,

Pag. 562. *Clun*; Mr. THOMAS FROYSE also subscribed the foresaid Testimony.

Pag. 563. *Newport*: Mr. JOHN M. Add; M. A. His Name is to the Testimony mention'd, as Pastor of *Chefwardine*.

*Ibid. lin. 4*, from the bottom, instead 1676, let it be, and there died, on June :

Pag. 565. *Kynerly*: Mr. THOMAS W. Add, M. A. I find his Name also to mention'd Testimony.

*Ibid. Hales Owen*: Mr. EDWARD P. Add, His Name also, is subscrib'd to the Testimony foremention'd. He was ordain'd Bishop, before the War, and yet could not be persuaded to conform. He did not keep up a Meeting in *Hales Owen*, where he liv'd in Friendship with his moderate Successor, without being forc'd away, with any Severity. He sometimes for his Brother that conform'd to the Church of *Swinsford* Church, and several other Church Chapels where he could be communic'd a great Pains were mostly spent at the Dissensions, and he had a constant fix'd Turn in *Sedgey* Parish in *Staffordshire*. He was a popular Preacher; but very judicious and practical. He was of a serious, yet humble, catholic Spirit, and moderation. He liv'd to a good old Age, some time *Steward* and not *Chaplain*, &c.

*Ibid. Aston Chapel*: Mr. PHILIP Add, In the Life of Mr. PHILIP he was buried at *Felton*,

*Ibid. Cockfield Chapel*: Mr. Add; B. took the bridge,

Chaplain, at *Weston Hall* in *Staffordshire*. He had scarce been there two Years before he was ordain'd by the Presbytery at *Whitchurch* in *Salop*, Mr. *Porter* being their Moderator; and he became Minister of *Cockshot Chapel*, which was then Parochial, and a considerable Augmentation was procur'd him. God was pleas'd though he was but young, to own his Ministry, and particularly his Catechetical Exercises, which were attended by many Persons that were advanc'd in Years. About the Restoration of King *Charles*, he was invited to a very considerable Living in *Cheshire*; but apprehending the Restoration of Episcopacy and Ceremonies was intended, he wav'd it, and continu'd at *Cockshot* till he was silenc'd with the rest of his Brethren in 1662. He had married a Wife that was a Gentlewoman of a good Family. Before the Act of Uniformity took Place, he was earnest with God in secret Prayer, that her Spirit might comply with his intended Nonconformity. And at length asking her Thoughts about it, she readily reply'd to him; *Satisfy God and your own Conscience, though you expose me to Bread and Water*, which he took as a Return of Prayer. After his Ejectment he was pester'd with Informers, forc'd to a Distance from his Family, and prosecuted in the Ecclesiastical Courts for four or five Years together, for baptizing his own Child, and threaten'd to be excommunicated, and yet he was not imprison'd. After King *Charles's* Indulgence in 1672, he preach'd at *Wrexham* once a Month, and several other Places; and afterwards he remov'd to *Shrewsbury*, where for some time he and Mr. *Beresford* preach'd alternately at the Thursday Lecture. From thence he came to *London*, and for some time preach'd occasionally only; but after King *James's* Liberty settled at *Kingston*, upon *Thames*, where he died, April 14. 1690. When he drew near his End, he express'd the greatest Satisfaction in his Nonconformity, and that he had not comply'd with the Times, though he had had considerable Offers, and that from Relations, whose Favour he lost by his Refusal: But he kept the Favour of God, and the Peace of his Conscience, which

he preferr'd before all. He carefully observ'd the Providence of GOD towards himself and his Family, and made continual Remarks upon it in his Diary. He spent considerable Time daily in Converse between GOD and his own Soul; never expecting to prosper in his Studies, unless he implor'd the Divine Assistance and Blessing.

*Pag. 565. Stanton: Mr. H. CRUCHLOW. Dr. Walker, Att. Part I. p. 98, calls him CHURCHLOW; and says he had been a Gentleman's Butler, and succeeded Mr. Orpe on his Sequestration from this Vicaridge. And he is at him again with great Severity, Part II. p. 324. But he owns he speaks upon common Fame, which he often is against depending on, when his own Friends are concern'd: Had Mr. Gilbert been living, (whose Curate he tells us he was,) I might have been able to have said more.*

*Ibid. Rockardine; Mr. JOSHUA BARNET. Upon farther Information, I substitute this Account of him in the Room of that which was before printed, as more compleat, and more agreeable to surviving Relations.*

He was born at *Uppington* in this County, where his Father *Mr. Humphrey Barnet* was Minister, and a celebrated Preacher, and much admir'd by the Country People, who would flock to hear him twice on every *Lord's Day*, which was a Thing at that Time very unusual. When the Book of Sports came out, instead of reading it he preached against it, and was cited to appear before the Bishop of *Coventry and Litchfield*, and was forc'd to retire out of that Diocese, into *Lancashire*, where he died. This *Mr. Humphrey Barnet*, and *Mr. Wright* of *Wellington*, though they were both of them conformable to the Establish'd Church, were accounted the first Puritans that *Shropshire* afforded; and that for no other Reason, but their sedulous Preaching, and sober and pious Lives.

*Mr. Joshua Barnet*, was bred up at a School in *Lancashire*, in the Place of his Father's Retirement,  
and

died in two little Parishes near *Shrewsbury*,  
*Ashley*, and *Hadnall*, and there he remain'd  
 me time. But upon the coming out of the  
 ement, which he could not take any more  
 the Covenant, he quitted both those Places,  
 took *Rockardine*, by the Advice and Procure-  
 of Esquire *Stephens* of *Dottel*, who had a great  
 ct for him, and allow'd him 20*l* a Year du-  
 is Life; which after his Death he letted  
 Vicaridge of *Rockardine* for ever. Here Mr.  
 continu'd 'till 1662, when he left it for his  
 conformity. But though he became then a Non-  
 conformist, he was very moderate, and was much  
 d and valued by the neighbouring Clergy. He  
 every Lord's Day to his Parish Church, to dis-  
 the *Exposition*, though it was two Miles di-  
 from his *Manor*. And when he preach'd  
 he in Noon, would carry his whole Audien-  
 Church in the afternoon. One main thing  
 in it was the *Terms of Conformity* was let-  
 ted in 1662, which he could not comply  
 with, and so he left the *Manor* and  
 the *Manor* was sold. Though he was a  
 man of great worth and learning, yet he was  
 not a great writer. He was a great lover of  
 the *Scriptures*, and was very diligent in  
 the study of them. He was also a great  
 lover of the *Church*, and was very zealous  
 in the defence of the *Doctrine*. He was  
 a great friend to the *Poor*, and was very  
 liberal in his donations to them. He was  
 also a great lover of the *Arts*, and was  
 very diligent in the study of them. He  
 was a great friend to the *Sciences*, and  
 was very diligent in the study of them.

at the Restoration. After the *Bartholomew Act*, he was much expos'd, having no temporal Estate to maintain himself, and Wife, and four unhealthy Children. He took a little Farm, and got from it a poor Living for himself and Family. However, his sober peaceable and inoffensive Life, gain'd him Favour from his Enemies: So that when his Brethren were imprison'd in *Monmouth's Time*, the Justices took his Word for his appearing when he was sent for, and sent him home again.

Pag. 566. *Stoke*: Mr. JOHN ADAMS. He succeeded Mr. *William Higgins* in this Living, in 1655. *Walker's Att.* Part II. p. 273.

Pag. 567. lin. 21, for *Coventry*, read *Daventry*.

Pag. 567. *Cressidge*: Mr. SAMUEL SMITH. Add; I am inform'd he spent his last Years in *Dudley*, in *Worcestershire* (which was the Place of his Nativity) and there died very old in 1664, and was buried at the End of the Chancel, as his Grave-stone witnesses. This is the same Person as was mention'd before, pag. 313.

To his Works already mention'd may be added; *David's Blessed Man*; or, *a short Exhortation on the first Psalm*, 8vo: Printed the fifteenth Time in 1686, in Twelves. *The Ethiopian Eunuch's Conversion*: Being thirteen Sermons on Part of *Acts* viii. 8vo, 1632. *The Christian's Guide, with Rules and Directions for leading an Holy Life*. *The Chief Shepherd*; or, *an Exposition on Psalm xxiii*, 8vo. 1625. *The admirable Convert*; or, *the Miraculous Conversion of the Thief upon the Cross*, 8vo, 1632. *Moses's Prayer*; or *an Explanation of Psalm xc*. 8vo. 1656. *A Looking Glass for Saints and Sinners*; or, *an Exposition of the second Epistle of St. John*, 8vo. 1663. He wrote also on the sixth of *Hosea*; and several other Books.

*Ibid.* *Chetton*; Mr. WILLIAM BAGLY. Dr. *Walker*, *Att.* Part II. p. 15, says, that this Mr. Bagly was a meer Layman, succeeded Mr. *George Benson* in this Living, and never paid him any *Fishes* for

for the Subsistence of his Wife and Family : But that Mr. *Benson* living to the Restoration, su'd him, and recover'd 80 l of him upon that Account : And were the Dissenters to have imitated such Patterns, they might upon suing such as had pillag'd and plunder'd them for their Nonconformity in the Reign of King *Charles*, have recover'd very considerable, (I had almost said immense) Sums : But they knew better Things. It is well for some that they did so.

Pag. 572. *North Colebury* : Mr. CHARLES HUMPHREYS. Dr. *Walker*, Part II. p. 369, says, he came to this Living in 1653.

*Ibid. High Ercal* : Mr. RICHARD HOPKINS. Dr. *Walker*, Att. Part I. p. 98, says, he was a *Glover*, and Part II. p. 246, he says, he was a *Skinner*, and is very witty upon him. And after all perhaps there may be as much Truth in his Reflection, as in his saying that Mr. *Pearse* was a Trooper at *Worcester-Fight*, and never of any University, Part I. p. 98.

*Ibid.* Mr. JOSEPH LEA, or LEE, who I suppose is the same that is taken notice of by Mr. *Tong* in his Life of Mr. *Matthew Henry*, p. 254, as residing in his old-Age at *Knutsford* in *Cheshire*. He observes he was a Gentleman by Birth, and an humble upright Person, and a good Scholar, tho' through bodily Indisposition, not capable of constant Work.

*Ibid.* Among those that conform'd, is mention'd Mr. HAUGHTON. This I suppose was Mr. *Aylmer Houghton* of *Prees*, who printed a Sermon call'd, *The Key of Ordination* on *Acts* xiii. 2, 3, which was preach'd at the Ordination, of Mr. *Thomas Porter*, Jun. Mr. *John Wilson*, Mr. *David Jenks*, Mr. *George Burraston*, and Mr. *Thomas Soley* at *Whitchurch*, in 1656.

Pag. 572. Mr. MILWARD of Powderbach. Dr. Walker, Part II. p. 324, writes him *Wileward*.

Pag. 573. At the End of what is said about the Silenc'd Ministers in the County of Salop, let this be added :

And in another Place he says, that *eighteen of those that were ejected in this County did afterwards conform : And forty others never did.*

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## *The EJECTED, &c.*

### IN THE

## County of SOMERSET.

Pag. 574. **T**AUNTON; *St Magdalen's*: Mr. GEORGE NEWTON, M. A. In the Account of him, *lin. 7*, after those Words, and Mr. Robert Hill; let this be added : And there he subscrib'd, the *Attestation* of the Ministers of this County, in Opposition to the Errors, Heresies and Blasphemies of the Times, in 1648.

*Ibid.* Mr. JOSEPH ALLEN: It should be ALLEINE. To the Account of his Works may be added, *Divers practical Cases satisfactorily resolved*: Commonly added, at the End of his *Alarm*.

Pag. 577. Mr. JOHN GLANVIL. At the End of the Account of him, let it be added, that his Funeral Sermon was preach'd by Mr. Warren of this Town.



*Pag. 578. Bridgewater:* Mr. JOHN NORMAN, M. A. In the Account of him, *lin. 12*, after these Words, *He remov'd from the University to this Place*, let this be added; and here he subscrib'd the *Attestation* of the Ministers of this County, against the Errors, Heresies, and Blasphemies of the Times, in 1648.

*Pag. 580. Batcomb:* Mr. RICHARD ALLEIN, M. A. In the Account of him, *lin. 28*, after the Word *Writings*; let this also be added; I find his Name to the *Attestation* of the Ministers of this County, against the Errors, Heresies, and Blasphemies of the Times, in 1648.

And at the End of his Works, let it be added: He printed also a Letter to a Friend, to prove,  
1. That valid Ordination ought not to be repeated.  
And, 2. That Ordination by Presbyters is valid,  
*4to. 1661: Dedicated to Mr. John Humfrey.*

*Pag. 581. North Cadbury:* Mr. SAMUEL CRADDOCK, B. D. He kept the Bachelor of Divinity's Act at the Publick Commencement in 1651, and his Performance was highly applauded, and reckon'd for the Honour of his Puritan College. He died *Octob. 7. 1706*. And Mr. Bury of *St Edmunds Bury* in *Suffolk*, preach'd and printed his Funeral Sermon: And therein among other Things, observ'd, that the Living he quitted for his Nonconformity, being 300 *l per An*, it may be reckon'd that he lost above 13000 *l* by his Nonconformity, from the Time of his being silenc'd to the Time of his Death, in the eighty-sixth Year of his Age.

Having a Paper of his by me, which he drew up in the Reign of King *Charles II*, in Vindication of himself and others who kept private Academies, notwithstanding their having taken an Oath about that Matter at the University; I shall here insert it for the gratifying of the Curious, as I have before done the Paper drawn up by Mr. *Charles Morton* upon the same Subject.

“ THE

“ **T**HE Words of the Oath at Oxford are, *Jurabis etiam quod in ista Facultate alibi in Anglia quam hic & Cantabrigiæ, Lectiones tuas solenniter, tanquam in Universitate non resumes, nec in aliqua Facultate sicut in Universitate sollemniter incipies : nec consenties ut aliquis hic pro Magistro in illa Facultate habeatur. Item jurabis quod non leges aut Stamfordiæ tanquam in Universitate, Studio, vel Collegio Generali.*

“ The Oath at Cambridge, is this: *Jurabis quod nusquam, præterquam Oxoniæ Lectiones tuas sollemniter resumes, nec consenties ut aliquis alibi in Anglia incipiens hic pro Magistro vel Doctore in illa Facultate habeatur.*

“ In order to a right Understanding of these Oaths, it must be premised, that the Occasion of framing them was the Pretence of Stamford to be an University, wherein to confer Degrees, to appoint solemn Readings, whereby Commencers might manifest their Fitness for those Rewards and Testimonials of Proficiency in Learning. Oxford and Cambridge in order to the disappointing of Stamford in this Particular, have by Oath obliged every Commencer in these Words, *quod nusquam alibi Lectiones tuas sollemniter resumes.* For the understanding of which it is to be premised, that the Universities require solemn Exercises to be perform'd by those who commence, which are term'd *solennes Lectiones*, as may appear by the printed Copy of the Oxford Statutes, which every one may peruse. In the Statute concerning a Master of Arts the Words occur ; *sex solennes Lectiones legat* : Concerning a Doctor of Law, *sex solennes Lectiones publice legat* : Concerning a Doctor of Divinity, *Latine sollemniter sexies leget.* Such solemn Lectures are likewise requir'd of Commencers in Cambridge. Now Cambridge and Oxford being desirous to prevent the setting up of another University in any Part of the Nation, where Degrees should be given, and solemn Lectures appointed in order to that End, that can

“ join that none who have solemnly read, or engaged themselves so to do, and have taken their Degrees with them, shall *resumere Lectiones*, that is solemnly read again for a Degree, or engage themselves so to do, in any Part of this Nation.

“ That this must be the Sense of the Oath, and not the forbidding the Instruction of Youth in a private Family, in Logick and Philosophy, will be very plain, if the following Particulars be fully considered.

“ 1. *Resumere Lectiones* plainly intimates the taking again in Hand to perform such Kind of Exercises as all who commence have done before. But all that commence have not been Tutors, nor read Lectures to Scholars privately, in their Chambers, in Logick and Philosophy; and therefore the Oath cannot aim at forbidding such Kind of Lectures, but rather *solennes Lectiones* in order to a Degree, which all Commencers are engaged to read.

“ 2. The Oath is *quod nunquam Lectiones tuas solenniter resumes*. The Word *solenniter* plainly signifies that they are solemn University Lectures which are forbidden, and not Instructions in a private Family, in which there is nothing of Solemnity. And therefore Oxford which Cambridge follows in this Particular, useth these Words, *Lectiones tuas solenniter tanquam in Universitate non resumes*.

“ 3. No question, *resumere Lectiones* signifies the same in Cambridge and Oxford Oath. The Occasion of them both was the same, and the Words are the same. But in the Oxford Oath it doth not import the reading of a Tutor or Professor: For when that University forbids such Kind of Lectures at Stamford it alters the Phrase. It doth not say, *Jurabis quod non leges Stamfordiae tanquam in Universitate, Studio, vel Collegio Gene-*

It may easily be discern'd, that the *Lectiones* are the *solennes Lectiones* in order to

the subsequent Part: *Nec consenties*

*Anglia incipiens hic pro Doctore*

“ vel

“ *vel Magistro in illa Facultate habeatur.* As in the  
 “ first Part there is an Engagement that none shall  
 “ again read for, and take a Degree in any Place  
 “ in *England*, except *Oxford* and *Cambridge*; so in  
 “ this latter, that if any shall take a Degree in any  
 “ Place, that no Consent shall be given that he be  
 “ accounted at *Cambridge* and *Oxford* a Graduate in  
 “ that Faculty.

“ 5. If the Oath did forbid all private Instructions  
 “ and Readings, without any Limitation of a Circle  
 “ of Philosophy, any where but at *Cambridge* and  
 “ *Oxford*, then it would be unlawful for a Tutor  
 “ to read constant Lectures to his Pupils in the  
 “ Country in the Plague-time, or for any other who  
 “ have formerly commenc'd, to communicate their  
 “ University Learning to their Children, or any who  
 “ live with them. Nay it would rather be the Duty  
 “ of every such Person, when he leaves the Univer-  
 “ sity, to make it his Study to forget all the Notions  
 “ he remember'd there, least at any Time by com-  
 “ municating them he should do that which tends  
 “ to the Violation of his Oath. Now if any Limi-  
 “ tation must be admitted, (and the Necessity of  
 “ some is apparent by these Inconveniencies) none  
 “ can be thought more reasonable than what has  
 “ been already express'd.

“ 6. Men of approved Skill in the Statutes, and  
 “ of known Integrity, never took the Meaning of  
 “ the Oath to be the forbidding of Instruction of  
 “ Youth in Logick or Philosophy in the Country.  
 “ I know one who had a whole System of Logick  
 “ read over to him there by a Bishop, who was  
 “ no Stranger to the University Statutes. I could  
 “ name two now living, who enjoy Dignities in  
 “ the Church, who in their Families have train'd  
 “ up several Gentlemen in University Learning.  
 “ Those who are so liberal in their Charge of Per-  
 “ jury, had need be careful that through the Sides  
 “ of those, whom they account their Enemies, they  
 “ do not wound their Friends.

“ So that it is apparent the Legislators did intend  
 “ by the Oath to hinder the setting up of a new  
 “ University, and that none that commence at  
 “ *Oxford*

THE HISTORY OF THE

REIGN OF

THE

OF

*Here lieth the Body of  
Mr. Richard Fairclough, the worthy Son of the late Rev.  
Divine, Mr. Samuel Fairclough of Suffolk;  
Was sometime Fellow of Emanuel College in Cambridge  
Afterwards Rector of Mells in Somersetshire.*

*A Person like his Father, eminent  
For his natural Parts, acquir'd Learning, and insu-  
indued with* [Grat

*A most piercing Judgment, rich Fancy, and clear En-  
And therefore* [pression

*A good Expofitor, a rare Orator, an excellent Preacher*

*His Spirit and Temper was  
most kind and obliging,*

*most publick and generous;*

*A great Contemner of Riches,*

*And Despiser of Vain-glory.*

*Chearful yet watchful; zealous yet prudent:*

*A pleasant Companion, and a most faithful Friend;*

*A Pious Guide and Instructor*

*By Doctrine and Example.*

*Obiit July 4. 1682. Anno Ætat. 61.*

*To the most deserving Memory of him and his Family,  
This Monument was erected,*

*As a Testimony of Gratitude for many Obligations,  
By Thomas Percivall of the Middle Temple, Gent.  
Anno Dom. 1682.*

*Pag. 586. Chedzoy: Mr. HENRY JEANES.  
Add; I find his Name to the Attestation of the  
Ministers of this County, against the Errors, and  
Heresies, and Blasphemies of the Times, in  
1648.*

*And at the End of his Works, let there be add-  
ed, A Treatise of the Excellency of Praise and Thank-  
giving in 4to.*

*Pag. 586. Wells; St Andrew's: CORNELIUS  
BURGESS, D.D. Add; He made a Speech in  
the*

the House of Commons against Deans and Chapters, in Answer to Dr. *Hacket*, about which Dr. *Thomas Fuller* wrote a Letter to him, which is to be met with at the latter End of his *Appeal of injured Innocence*, &c; which was printed in 1659. My Lord *Clarendon* in his *History*, Book IV, says, that the Archbishop of *Canterbury* never had so great an Influence upon the Councils at Court, as this Dr. *Burges*s and Mr. *Stephen Marshal* had upon the two Houses. But that carries a pretty strong Figure in it. As to Mr. *Stephen Marshal*, he was an active Man, and did encourage the taking up Arms for securing the Constitution, when it appear'd not only to him and his Brethren, but to a Number of as worthy Gentlemen as ever sat in *St Stephen's Chapel*, to be in no small Danger; but I am not aware he can be justly charg'd with any Concurrence in those Things, which afterwards overthrew the Constitution, and tended to Confusion. He wrote a Defence of the Side he took in our civil Broils, and I cannot hear it was ever answer'd. Dr. *Burges*s also has publish'd an Account of his Principles and Practices, which I think deserves to be preserved to Posterity. He preach'd a Sermon at *Mercers-Chapel* on Jan. 14. 1648, in which he with great Freedom inveigh'd against the Design that was then on Foot of taking off the King, and fear'd not the Consequence. And about the same Time he appear'd at the Head of a Number of Ministers, who (to the exposing themselves) subscrib'd a Paper that was entituled, *A Vindication of the Ministers of the Gospel in, and about London, from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the bringing of the King to Capital Punishment*. I shall therefore here transcribe the Paper, because it was of Dr. *Burges*s's drawing up. It ran thus.

“It cannot be unknown how much we, and  
 “other Ministers of this City and Kingdom  
 “that faithfully adher'd to the Parliament, have  
 “injuriously smarted under the Scourge of Evil  
 L 2 “Tongues

“ Tongues and Pens, ever since the first Eruption  
 “ of the unhappy Differences and unnatural War  
 “ between the King and Parliament, for our Obe-  
 “ dience to the Commands and Orders of the Ho-  
 “ nourable Houses, in their Contests with his Ma-  
 “ jesty, and Conflicts with his Armies.

“ We are not ignorant of the overbusy Inter-  
 “ medlings of Prelates and their Party heretofore,  
 “ in overuling Civil Affairs to the great Indanger-  
 “ ing of Kingdoms, and of this in particular, when  
 “ private Interests, ambitious Designs, Revenge, or  
 “ other sinister Ends, ingag'd them beyond their  
 “ Sphere. Howbeit it cannot reasonably (as we  
 “ conceive) be denied, that Ministers as Subjects,  
 “ being bound to obey the Laws and to preserve  
 “ the Liberties of the Kingdom, and having an  
 “ Interest in them and the Happiness of them, as  
 “ well as others, may and ought (without incur-  
 “ ing the just Censure due to Busy-bodies and In-  
 “ cendiaries) to appear, for preserving the Laws  
 “ and Liberties of that Commonwealth whereof  
 “ they are Members; especially in our Case, when  
 “ it was declar'd by the Parliament, that all was  
 “ at Stake, and in Danger to be lost. No, nor  
 “ as Ministers ought they to hold their Peace, in  
 “ a Time wherein the Sins of Rulers and Magi-  
 “ strates as well as others, have so far provoked  
 “ God as to kindle the Fire of his Wrath against  
 “ his People. And yet, for this alone, the faith-  
 “ ful Servants of God, have in all Ages, through  
 “ the Malice of Satan and his Instruments been  
 “ traduc'd as Arch-incendiaries, when only their  
 “ Accusers are indeed guilty of both laying the  
 “ Train, and of putting Fire to it, to blow up a  
 “ Kingdom.

“ An *Ahab* and his Sycophants think none so fit  
 “ to bear the Odium of being the grand Troub-  
 “ ler of Israel, as *Elijah*. Thus the Popish Device  
 “ was to charge the *Gunpowder Treason* (had it ta-  
 “ ken Effect) upon the *Puritans*: And if you be-  
 “ lieve *Tertullus*, even a *Paul* is a *pestilent Fellow*,  
 “ a *Mover of Sedition throughout the World*, a *Ring-*  
 “ *leader of a Sect*, and what not, but what he is:

“ Yea



“ Yea CHRIST himself, (though a Friend to Mo-  
 “ narchy, even of Heathenish Rome) is proclaimed  
 “ an Enemy to Caesar, to open a Way to Destructi-  
 “ on, by their Malice, who never cared for the  
 “ Interest of Caesar.

“ Wherefore, although *with us*, who have had  
 “ Experience of like Usage, *it be a small Thing*  
 “ *to be thus judged of Men*, when we regard on-  
 “ ly our own particular Persons: For *if they call*  
 “ *the Master of the House Beelzebub, how much more*  
 “ *those of his Household?* Yet when we consider  
 “ how much it concerns the Honour of our Ma-  
 “ ster, and the Good of all, to preserve our mi-  
 “ nisterial Function immaculate (our good Names,  
 “ being in that Relation, as needful to others, as  
 “ a good Conscience to ourselves) we dare not  
 “ but stand by and assert the Integrity of our  
 “ Hearts, and the Innocency of all our Actings (in  
 “ Reference to the King and Kingdom) for which  
 “ we are so much calumniated and traduc’d.

“ This we are compelled to at this Time, be-  
 “ cause there are many who very confidently (yet  
 “ most unjustly) charge us to have been former-  
 “ ly instrumental, toward the taking away the  
 “ Life of the King. And because also there are  
 “ others who in their scurrilous Pasquils and Libels,  
 “ (as well as with their virulent Tongues) represent  
 “ us to the World as a *bloody seditious Sect, and*  
 “ *traiterous Obstructors of what all the Godly People*  
 “ *in the Kingdom do earnestly desire, for Establish-*  
 “ *ing of Religion and Peace*, in that we stick at the  
 “ Execution of the King, while yet we are (as  
 “ they falsely affirm) content to have him con-  
 “ victed, and condemned: All which we must and do  
 “ from our Hearts disclaim, before the whole World.

“ For when we did first engage with the Par-  
 “ liament, (which we did not till called thereunto)  
 “ we did it with loyal Hearts and Affections toward  
 “ the King, and his Posterity. Not intending the  
 “ least Hurt to his Person, but to Stop his Party from  
 “ doing farther Hurt to the Kingdom; not to bring his  
 “ Majesty to Justice (as some now speak) but to put  
 “ him into a better Capacity to do Justice: To re-

“ move the Wicked from before him, that his Throne  
 “ might be establish'd in Righteousness ; not to de-  
 “ throne and destroy him, which (we must fear) is  
 “ the ready Way to the Destruction of all his  
 “ Kingdoms.

“ That which put on any of us at first to ap-  
 “ pear for the Parliament was, *The Propositions and*  
 “ *Orders of the Lords and Commons in Parliament*  
 “ (June 10. 1642) for bringing in of Money and  
 “ Plate, &c. wherein they assured us that whatsoever  
 “ should be brought in thereupon, should not be  
 “ at all employ'd upon any other Occasion, than  
 “ to maintain, *the Protestant Religion, the King's*  
 “ *Authority, his Person in his Royal Dignity, the free*  
 “ *Course of Justice, the Laws of the Land, the Peace*  
 “ *of the Kingdom, and the Priviledges of Parliament,*  
 “ *against any Force which shall oppose them.*

“ And in this we were daily confirm'd and encour-  
 “ aged more and more, by their subsequent De-  
 “ clarations and Protestations, which we held  
 “ ourselves bound to believe, knowing many of  
 “ them to be godly and conscientious Men, of  
 “ publick Spirits, zealously promoting the common  
 “ Good, and labouring to free this Kingdom of  
 “ Tyranny and Slavery, which some evil Instru-  
 “ ments about the King, endeavoured to bring up-  
 “ on the Nation.

“ As for the present Actings at *Westminster*, since  
 “ the Time that so many of the Members were  
 “ by Force secluded, divers imprison'd, and others  
 “ thereupon withdrew from the House of Com-  
 “ mons (and, there not being that Conjunction of  
 “ the two Houses as heretofore) we are wholly un-  
 “ satisfy'd therein, because we conceive them to be  
 “ so far from being warranted by sufficient Autho-  
 “ rity, as that in our Apprehensions they tend to  
 “ an actual Alteration (if not Subversion) of that  
 “ which the Honourable *House of Commons* in their  
 “ *Declaration of April 17, 1646, have taught*  
 “ *to call the Fun* ~~Confutation and~~  
 “ *of this King*  
 “ we under

“ Yea we hold ourselves bound in Duty to G O D, Religion, the King, Parliament, and Kingdom, to profess before G O D, Angels, and Men, that we verily believe, that which is so much feared to be now in Agitation, *the taking away the Life of the King*, in the present Way of Trial, is, not only not agreeable to any Word of G O D, the Principles of the Protestant Religion, (never yet stain'd with the least Drop of Blood of a King) or the Fundamental Constitution and Government of this Kingdom; but contrary to them, as also to *the Oath of Allegiance*, the *Protestation of May 5. 1641*, and the *Solemn League and Covenant*: From all, or any of which Engagements, we know not any Power on Earth, able to absolve us or others.

“ In which last, we have sworn (with Hands lifted up to the most high G O D) *that we shall with Sincerity, Reality, and Constancy, in our several Vocations, endeavour with our Estates and Lives, mutually to preserve and defend the Rights and Privileges of the Parliaments, and the Liberties of the Kingdoms: That the World may bear witness with our Consciences of our Loyalty, and that we have no Thoughts or Intentions to diminish his Majesty's just Power and Greatness.*

“ And we are yet farther tied by another Article of the same Covenant; *not to suffer ourselves, directly or indirectly, by whatsoever Combination, Persuasion or Terror, to be divided or withdrawn from this blessed Union and Conjunction, whether to make Defection to the contrary Party, or to give our selves to a detestable Indifference or Neutrality in this Cause, which so much concerns the Glory of God, the Good of the Kingdoms, and Honour of the King: But shall all the Days of our Lives, zealously and constantly continue therein, against all Opposition, and promoting the same according to our Power, against all Lets and Impediments whatsoever.* And this we have not only but most of us have by Command administer'd it to others,

" whom we have hereby drawn in to be as deep  
 " as ourselves in this publick Engagement.  
 " Therefore according to that our Covenant, we  
 " do in the Name of the Great G O D (to whom  
 " all must give a strict Account) warn and exhort  
 " all who either more immediately belong to our  
 " respective Charges, or any way depend on our  
 " Ministry, or to whom we have administer'd the  
 " said Covenant (that we may not by our Silence  
 " suffer them to run upon that highly provoking  
 " Sin of Perjury) to keep close to the Ways of  
 " G O D, and the Rules of Religion, the Laws, and  
 " their Vows, in their constant maintaining the  
 " true Reform'd Religion, the Fundamental Con-  
 " stitution, and Government of this Kingdom, (not  
 " suffering themselves to be seduced from it, by  
 " being drawn in to subscribe the late Models or,  
 " *Agreement of the People*, \* which directly tends  
 " to the utter Subversion of the who Frame of  
 " the Fundamental Government of the Land, and  
 " makes Way for an universal Toleration of all  
 " Heresies and Blasphemies (directly contrary to  
 " our Covenant) if they can but get their Abettors  
 " to cover them under a false Guise, of the Chri-  
 " stian Religion) as also in preserving the Privi-  
 " ledges of both Houses of Parliament, and the  
 " Union between the two Nations of *England* and  
 " *Scotland*; to mourn bitterly for their own Sins,  
 " the Sins of the City, Army, Parliament and King-  
 " dom, and the woful Miscarriages of the King  
 " himself, (which we cannot but acknowledge to  
 " be many and very great) in his Government,  
 " that have cost the three Kingdoms so dear, and  
 " cast him down from his Excellency, into a hor-  
 " rid Pit of Misery, almost beyond Example. And to  
 " pray that G O D would both give him effectual Re-  
 " pentance, and sanctify the bitter Cup of Divine  
 " Displeasure, that the Divine Providence hath put  
 into

\* Declared by both Houses (for the Substance of it) to be de-  
 structive to the being of Parliaments, and the Fundamental Government  
 of the Kingdom, in Dec. 1647 : Yea, condemned heretofore by the  
 General and his Council of War, and one of the Soldiers shot to  
 Death for promoting it.

## *in the County of SOMERSET.*

into his Hand ; as also that God would restrain the Violence of Men, that they may not dare to draw upon themselves and the Kingdom the Blood of their Sovereign.

And now, we have good Reason to expect that they who brought us under such a Bond, and thereby led us into the Necessity of this present Vindication and Manifestation of our Judgments, and Discharge of our Consciences, should defend us in it. However, we resolve rather to be of their Number that tremble at his Terrours who is a consuming Fire, and will not fail to *avenge the Quarrel of his Covenant*, upon all that contemn it, than to be found among those who *despise the Oath by breaking the Covenant*, (after lifting up the Hand) although it had been made but in civil Things only, and that with the worst of Men.

**C. Burgess, D. D.** Preacher of the Word in *Paul's London.*

**Will Gouge, D. D.** Pastor of *Black-friars.*

**Edmund Stanton, D. D.** Pastor of *Kingston.*

**Tho. Temple, D. D.** Pastor of *Battersey.*

**Geo. Walker,** Pastor of *John Evang.*

**Edmund Calamy.** Pastor of *Alaermanbury.*

**Jer. Whitaker,** Pastor of *Magdalen Bermondsey.*

**Dan. Cawdrey,** Minister of *Martin's in the Fields.*

**William Spurstow,** Minister of *Hackney.*

**La. Seaman,** Pastor of *Allh. Breadstreet.*

**Simeon Ashe,** Minister of *Michael Basingshaw.*

**Tho. Case,** Minister of *Magd. Milkstreet.*

**Nich. Preffet,** Minister of *Fosters.*

**Tho. Thorowgood,** Minister of *Crayford.*

**Edw. Corbet,** Minister of *Croyden.*

**Henry Roborough,** Pastor of *Leonard's Eastcheap.*

**Arthur Jackson,** Pastor of *Michael's Woodstreet.*

**Ja. Nalson,** Pastor of *Leonard's Fosterlane.*

**Tho. Cawton,** Pastor of *Bartholomew's Exchange.*

**Charles Offspring,** Pastor of *Anthonin's.*

**Sa. Clark,** Minister of *Bennet Fynk.*

**Jo. Wall,** Minister of *Michael Cornhil.*

*Fran. Roberts*, Pastor of the Church at *Austin's*.  
*Mat. Haviland*, Pastor of *Trinity*.  
*John Sheffield*, Minister of *Swithin's*.  
*William Harrison*, Minister of *Gracechurch*.  
*William Jenkyn*, Minister of *Christchurch*.  
*John Viner*, Pastor of *Buttolph Aldgate*.  
*Blidad Blackwell*, Pastor of *Andrew Undershaft*.  
*John Crosse*, Minister at *Matthew's Fridaystreet*.  
*John Fuller*, Minister at *Buttolph Bishopsgate*.  
*Will. Taylor*, Pastor of *Stephen's Colemanstreet*.  
*Peter Witham*, Pastor of *Alban's Woodstreet*.  
*Fran. Peck*, Pastor of *Nich. Acorne*.  
*Christ. Love*, Pastor of *Anne Aldersgate*.  
*John Wallis*, Minister of *Martin's Ironmonger-lane*.  
*Thomas Watson*, Pastor of *Stephen's Walbrook*.  
*William Wickins*, Pastor of *Andrew Hubbard*.  
*Tho. Manton*, Minister of *Stoke Newington*.  
*Thomas Gouge*, Pastor of *Sepulchre's*.  
*William Blackmore*, Pastor of *Peter's Cornhil*.  
*Robert Mercer*, Minister of *Bride's*.  
*Ra. Robinson*, Pastor of *Mary Woolnoth*.  
*John Glascock*, Minister at *Undershaft*.  
*Thomas Whately*, Minister at *Mary Woolchurch*.  
*Jonathan Lloyde*, Pastor of *James's Garlickhithe*.  
*John Wells*, Pastor of *Olave's Jewry*.  
*Benjamin Needler*, Pastor of *Margaret Moses*.  
*Nath. Staniforth*, Minister of *Mary Bothaw*.  
*Steven Watkins*, Minister of *Mary Overy's*.  
*Jacob Tice*, Pastor of *Buttolph Billingsgate*.  
*John Stileman*, Minister at *Rotherhithe*.  
*Josias Bull*, Pastor of *North Cray*.  
*Jonathan Deverux*, late Minister at *Andrew's Holborn*.  
*Paul Russel*, Preacher at *Hackney*.  
*Josuah Kirby*, Minister of the Word.  
*Arthur Barham*, Pastor at *Hellen's*.

This Paper thus subscrib'd, was not barely spread  
 about in private, but openly and boldly publish'd,  
 at a Time when others, how much soever they were  
 against the Measures that were pursu'd by those that  
 had

and got the Power in their Hands, yet thought fit to be silent, that they might not expose themselves. And in Reality Dr. Burgess, seems to have been a person that never was afraid to open his Mind. When he sat in the *Assembly* of Divines, he argu'd against imposing the Covenant, and refus'd the signing of it, till he was suspended: But having once taken it, he thought himself oblig'd to keep it, and was griev'd he could not prevail with others to be of the same Mind, or to act agreeably. He was excellently well skill'd in the Liturgical Controversies, and those of Church Government. He was Owner of all the Books of Common Prayer that ever were printed in *England*, and bestow'd them on *Oxford* Library; and his Letter with them may be seen in *Mr. a Wood*. That Author however has cast some curvy Reflections, which *Newcourt* in his *Rep. Eccl.* Vol. I. p. 399, has thought fit to repeat: But it is no uncommon Thing for a Man to suffer in his Reputation, among those who dislike the Cause in which he is engag'd.

*Pag. 587. Ubleigh: Mr. WILLIAM THOMAS* He also was one of the Subscribers of the *Articulation* of the Ministers of this County, against the Errors, and Heresies, and Blasphemies of the Times 1645.

At the End of the Account of him. *Pag. 587.* It may be added; Mr. Naylor in his *Life of the late* Bishop Bull intimates that this great Man in his younger Days spent two Years in this Mr. Thomas's family, and he owns that he there had the Advantage of living in a very regular Family: But mistakes there wants good Humour in the Reflection as is observable; for he *wasn't* little or no real improvement or assistance from him in his study of Divinity. And the more of the Gentleman, would in this Case have been a real anathema! He *wasn't* either a statesman, or a politician. Thomas was pre- his *Life* of the late Bishop Bull and unpolitic. Thomas *Episcop.* *Episcop.* of *Exeter*. Lord of *Exeter*.

And that he was in great Reputation for his Piety, and esteem'd one of the chief Ministers of his Time, in the Neighbourhood where he liv'd : And was appointed an Assistant to *Oliver's* Commissioners, for the ejecting scandalous, ignorant, and insufficient Ministers and Schoolmasters.

To his Works may be added, *Christian Counsel applied to the married State*, 12mo. 2661.

*Pag. 597. Wincanton :* Mr. JOHN SACHEVERELL, Add; He was the eldest Son of Mr. *Sacheverell*, Minister of Stoke in the Isle of Purbeck in Dorsetshire, who was a Man of great Reputation. He had his Education in St John's College in Oxon, &c.

*Pag. 590. Bath :* Mr. WILLIAM GREEN. He was Assistant to Mr. *Long* in this Town, and so also was Mr. *William Baker*, who afterwards taught a private School; and at length was Master of the free School there.

*1721. Combekey :* Mr. THOMAS CREEZ. He was one of the Subscribers to the Association of the Ministers of this County.

*Pag. 600. Beckington :* Mr. JOHN AFTER. This was the sequestered Living of Mr. *Alexander Hulse*; Dr. *Halker*, Part II. p. 76. Mr. *After* came to this Living in 1650.

*1721. Clatton :* Mr. ALFAT. It should be Mr. MATTHEW ALFATT, for so I find him subscribing the *Declaration* of the Ministers in this County, in 1648. After his being ejected, he preached sometimes at Bath, where he died many Years ago. After some Distress of Spirit in his oldness, he at length died full of Joy.

*1721. 1728. Cannock :* Mr. ALFAT. He also was one of the Ministers



601. *Burton*: Mr. PARKER. It should be  
Mr. WILLIAM PARKER; it is I  
is Name, and the Place of his Ministry, a  
reflation of the Ministers in this County is

1. *Dorchester*: Mr. MATTHEW WARREN.  
was born in the Year 1842, and was the son  
of Mr. John Warren a Gentleman of a good  
who liv'd at Owerford in Dorset. He preparatory  
Studies for the University at Exeter  
in this County, and from thence he was sent  
to Oxford. He remain'd there for almost four Years,  
mov'd I suppose upon the Change in 1866  
his Tutor to Reading. Having spent one Year  
in there, he return'd to his Relations, and  
upon the ministerial Service, but was soon  
and remov'd by the Bishops of the Diocese. He  
not long after, by the Importunity of Ministers  
friends prevail'd with to engage in a Work in  
he was very acceptable and useful, which  
the Educating of Youth for the Sacred Ministry.  
s Undertaking he met with many Difficulties  
in the Reign of King Charles and King James,  
he bore them very cheerfully. His Parents was  
sought for, that he might be sent to the  
ill security; and in the Year 1868 he was  
preferred, in a Vicarage in the Diocese of  
he could not forbear taking a second Journey.  
Case was this; his Wife had a strange humo-  
ber Spirit, and a strong superstitious Fear.  
He did not remove till after a Time from the  
to which he had been sent. He would  
only be taken to the Vicarage, and he would  
Accordingly the Vicarage was

distant from the House, before he looking back from an Ascent, saw it surrounded by Persons that were sent to search there for him, who had certainly taken him, if he had not this Way escap'd them.

Upon King *James's* Indulgence, he was chosen joint Pastor with Mr. *Hartford*, of the large and numerous Congregation of Dissenters in *Taunton*, where he had liv'd, and preach'd occasionally several Years before. His Motto was, *Let your Moderation be known unto all Men*. His Life was Peace and Love; and in his last Hours when under extreme Pain, he discover'd true Patience and Submission. Being then ask'd how he was, he answer'd, *I am just going into Eternity: But I bless God, I am neither asham'd to live, nor afraid to die*.

Many young Gentlemen that now behave worthily in civil Stations, and others that are useful in the Ministry, owe their Education to him: And all that knew him, own him to have been well qualified for the Service he did them, by a good Share of useful Learning, join'd with Humility, Modesty and good Humour, which were his distinguishing Characters.

He died *June 14. 1706*, in the sixty-fourth Year of his Age: And his Funeral Sermon was preach'd by Mr. *John Sprint*, and afterwards printed; with the Addition of a Character of him by another Hand.

The following Epitaph was drawn up by one that had been his Pupil, and had a great Veneration for his Memory; I mean Mr. *Christopher Taylor*, from whom I receiv'd it.

M. S.

D. Matthæi Warren, *Theologi vere Venerandi :  
Literati sine Fastu, Pii sine Ostentatione,  
Prudentis absque Astutia, Faceti sine Vernilitate,  
Absque Asperitate Gravis, Zelo divino imbuti,  
[sine Vecordia :*

*Qui*

*incere dilexit Amicos, Oppidum Tanodunum  
atriam, & Universam Christi Ecclesiam :*

*Illustri Comitis Warreni stirpe ortus,  
Aspectu decoro, Ingenio comi & Fucundo,  
Moribus Suavissimis, Sermone Elegans, candi-  
[didus, Verecundus.*

*Natus Otterfordiæ in Provincia Devonienfi  
Oxonii Educatus.*

*Tanodunum diu Laborum Palæstram habuit ;  
Ibi Juventutem numerosam, in Pietate, sacris  
bonisque Literis instituebat,*

*Simulque cætus Presbyterani Pastorem agebat.  
Quo duplici munere*

*Fideliter, sedulo, modeste, Pacificè,  
Multaque cum Laude, functus est :  
Usque ad d. Junii xiv, Anni MDCCVL  
Cum Deus ad Cælestem quietem evocavit.*

Pag. 601. lin. 14, from the Bottom, May should  
be March.

Pag. 602. *Wivelscomb* : Mr. GEORGE DAY.  
add ; There is publish'd of his, The Communicant's  
*Instructor ;*

*Instructor ; or, a Sacramental Catechism: And a Persuasive to full Communion with the Churches of Christ in all Gospel Ordinances and Privileges, 8vo. 1698*  
 With a Preface by Dr. Bates and Mr. Hammons who give him the Character of a well accomplished and approved Minister of JESUS CHRIST very exemplary in his holy Conversation, and abundant in his ministerial Labours: In which his Study, Diligence and Fidelity were the more conspicuous, in regard of the painful and weakening bodily Distempers by which it pleas'd GOD to try and exercise him for many of his last Years.

*Pag. 602. Ashpriors: Mr. JOHN GALPIN.*  
 Add; Dr. Walker, *Att.* Part II. p. 217, says, that this Mr. Galpin was an Independent, and that he was in the Living of *Tarcomb* in *Devon*, and was the Person who gave it up to Mr. Gamaliel Chase, the sequestred Minister of it, at the Restoration. But I suppose he was ejected here in 1662, when the *Act of Uniformity* took Place, and so is a Proof (in Conjunction with many others) how easily they that turn'd out when the sequestred Ministers were restor'd, had been provided for in other Places, if that Act had not totally silenc'd them.

He publish'd and prefac'd Mr. John Flavel's *Remains*; and gives some Account of Mr. Flavel's Life and Character, Death and Burial, in *Ann* 1691.

*Ibid. Dulverton: Mr. HENRY BERRY,* Brother to Mr. Benjamin and Mr. John Berry, who are mention'd in the County of *Devon*.

*Ibid. Wilton: Dr. Walker* calls the Place, *Baton*: Mr. GEORGE BINDON. He is mention'd *Att.* Part II. p. 370, and the Doctor says he has Occasion to speak more of him hereafter: therefore I must be so bold as to mention him. I find one of his Name among the Ministers of the Word at *Am*

Pag. 603. *Pitmister*: Mr. THOMAS FORWARD. I also find his Name to the Attestation of the *Somersetshire* Ministers in 1648.

He was educated under Mr. *Jeanes* at *New Inn Hall* in *Oxon*. Upon quitting the University, he was for some time Curate to Mr. *Seager* of *Broad Wilt*, and afterwards settled in this Parish, upon the Death of Mr. *Travers*, and here he continued till ejected in 1662. He much lamented King *Charles's* being beheaded; and was against celebrating *Cromwel's* Thanksgivings for his Victories. He was offer'd his Living again and again by the Gentleman that had the Right of Presentation, upon the Death of several Vicars that came after him; but persisted in his Nonconformity, tho' he had no time to support himself, and his large Family. He died 1 December 1687. It was observ'd that his religious Management of his Family was attended with wonderful Success.

*Ibid. Ripton*: Mr. TIMOTHY BART. M. A. I find his Name to the Attestation of the Ministers of this County, but not to that of 1648.

He has two Things in French, a *Port Contention* of *France*, and a *Treatise* concerning the *Death* of *King Charles*, the *Loss* of *France*, &c.

Pag. 604. *Levenshoe* *Levenshoe* Mr. JOHN WILKINSON. Dr. *Wright*, *Arch. Episc.* says that Mr. *Wright* was an Intruder, and says that when Mr. *Wright* was the last questred Incumbent of this Living, which was worth between 2 and 300 *l.* *yr.* he applied to him for something to keep his Family that was in extreme Want from starving, Mr. *Wright's* Wife told upon her to return this Answer, that he had nothing in it here, and if he wanted, he must take it from the *Lord*. Which barbarous Usage he said was very hard, &c. I find that for every half Spring of his Wife or repeats this over again (as he Stories) *Arch. Episc.* 1684.

*Pag. 604. Cricket :* Mr. LANGDALE. His was JOHN LANGDALE; for so I find it *Attestation* of the Ministers of this County in which he subscrib'd as Minister of *Cricket* : by way of Distinction from the other *Cricket*, Mr. John Turner was Minister, who also was wards an ejected Minister.

*Ibid. Combe St Nicolas :* Mr. HENRY CHELOR. Dr. Walker writes him *Baccolor* Part II. p. 254. But I am now inform'd Mr. Henry Backaller or Baccaller. He was som Chaplain to Mr. Prideaux, Father in Law to Francis Gwin of Ford Abbey. He had no Est support him after he was ejected, tho' he numerous Family, having sixteen Children liv once, twelve whereof liv'd to near twenty Y Age. He died in 1713, wanting but a Mo two of ninety-nine Years of Age. He was di from preaching more than twenty Years befo Death ; Mr. Aaron Pitts preaching for him fo time out of Charity.

*Ibid. Upton noble :* Mr. EMANUEL HART His Parents, tho' of a creditable Family, were able to afford him that liberal Education which promising Parts deserv'd, so that it was with Difficulty and hard Study that he got his Learning. He was early ripe for the University, and was retained at Oxford some time by a Gentleman who was a Stranger to him, that was pleas'd to take particular Notice of him ; and also by an Uncle of the same Name with himself, a Minister of great repute for Learning and Piety. When he left the University, he supported himself for a while by teaching a School, and afterwards upon the earnest Solicitations of many eminent Persons, entered the Ministry at about twenty Years of Age. tho' some that were no incompetent Judges required him well furnish'd for it, yet he often afterwards complain'd of his being thrust out so soon, and he was asham'd to mention how young he

was. He liv'd two Years with worthy Mr. *Richard Allcin* at *Batcomb*, and in 1662, he was ejected in this Place which was in his Neighbourhood. Reflecting afterwards on this Ejection, he express'd himself thus. *Why, said he, were so many Ministers then cast out of the Vineyard? Not for Idleness, not for Heresy, not for Insufficiency, not for Scandal, not for Rebellion; but because in Conscience they could not comply with some Things, which their Adversaries themselves acknowledg'd to be of an indifferent Nature.* During his Troubles for Nonconformity, which were considerable, he applied himself afresh to the Study of that Controversy, with a full Resolution to conform, if he could but tolerably satisfy himself as to the Terms requir'd: For he could not bear the Thoughts of exposing himself to Hardships and Miseries for little or nothing; but after his maturest Studies, he was rather more dissatisfied than ever, and forc'd still to take his Lot among the poor *Non-cons.* And tho' thus doing the World slighted him, yet he was never disown'd or forsaken by Providence, which in his greatest Straits appear'd for him in a singular Manner, and sometimes to his great Astonishment. For when his Subsistence has been so scanty, that he has not had wherewith to procure him Necessaries for the next Day, God has sent him Relief by the Hands of a mere Stranger, or some unexpected Friend: And as his Extremities have return'd upon him, have seasonable Supplies been sent him in. He never indeed had much of this World, nor did he affect it: But was always contented, easy, and chearful. After King *James's* Indulgence he was chosen Pastor of the Dissenting Congregation at *Taunton*, in Conjunction with Mr. *Warren*; and there he studied hard, and preach'd acceptably. His Compossures were elaborate and judicious, his Method natural and easy, his Style grave and majestick; and he always compriz'd a great deal of Matter in a few Words. He had a wonderful Faculty of adapting himself to the different State of his People, and giving to all their proper Food. His Labours were eminently successful, and his Charity remarkable. He died *Aug. 4. 1706,*

in the sixty-sixth Year of his Age : Within two Months of his Fellow-labourer Mr. *Warren* ; and his Funeral Sermon also was preach'd and printed by Mr. *John Sprint* ; and a Character of him was added, drawn up by another Hand.

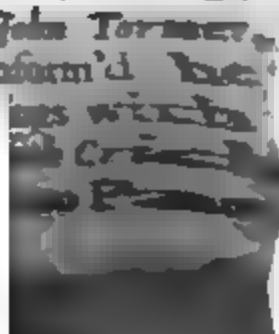
Pag. 604. *North Currey* : Mr. GEORGE PEARCE, or PIERCE rather. Dr. *Walker*, Part II. p. 298, says he got the Living of *West Montfom* in this County, in 1655.

Pag. 605. *Croscumb* : Mr. WHITEBOURN. I find his Name to the Attestation of the Ministers of this County thus : *John Whitborne*, Minister of *Croscumb*.

*Ibid. Glastonbury* : Mr. SAMUEL WINNEY. Add ; He was so good a Grammarian, that he was reckon'd to excell most in the West of *England* : In-somuch that when some were dispos'd to have dealt as severely with him as with other Dissenters, even *Hellyar* himself, who was commonly the Ringleader being dispos'd to skreen him, us'd to ask them whether they would have all their Children Do so Declaring at the same Time to them, that he was the best Schoolmaster they had.

*Ibid. Crickett* : Mr. JOHN TURNER. He subscrib'd the Attestation of the Ministers of this County in 1648, thus ; *John Turner*, Minister of *Crickett Malherb*. I am inform'd that he was in Service and Suffer'd in the Civil War, he had the Right of no Profits of either.

He was Chaplain to *James's*, who as he objected he replied, that not so. He answer'd, he was a Ven. and in his Parish, he pretends a Cellar of —





Loudness of his Voice. This Gentleman being a Member of Parliament, usually engag'd Mr. *Turner* to spend a Day in Prayer with him at the Beginning of each Session, and another at the End. He was at one Time imprison'd for five Years, at *Ilchester*, with Mr. *Joseph Allein*, and Mr. *Norman*. There he us'd to preach out of a Window, to a Number of People standing in the Street: And he would rehearse to them what other Ministers of lower Voices had preach'd within. After he was set at Liberty, many acknowledg'd to him, that they ow'd their Conversion to those Prison Sermons. Mrs. *Radbert* of *London* stood by him at the Window, when in one of those Sermons the Jail-keeper shot at him: And as to Mr. *Turner*, he pull'd in his Head, miss'd the shot, and then went on preaching; and addressing himself directly to the Jailor, made him quake and tremble. Towards the End of King *Charles's* Reign he was again imprison'd, and after being releas'd, preach'd at *Bemister*, *Netherbury*, &c. And herein his Expectation was but answer'd: For he all along said; that God would again open his Mouth to preach again in the Churches. — *Stroud*, Esq; gave him two small Parishes, and in King *William's* Time he preach'd two or three Times in each of them.

He was a Man of great Piety, and was converted to God betimes, under the Ministry of his own Father. He had long a satisfying Assurance of the Love of God, and his own Salvation: And was so courageous in fulfilling his Ministry, that he fear'd the Face of no Man. Several Ministers agreeing once together, to visit a certain Lady that was their hearer, but in some Respects walk'd not so becomingly as were to have been desir'd, they determin'd to reprove her; and thought they being together, what was offer'd would come with the more Authority and Weight. She receiv'd them, ~~very~~ *very* civilly, with great Civility: And when it came to the Point, all but *Turner*, were for wa-

iting afterwards. But he said he

would read the Bible, and he would ven-

ture the Lady did indeed resent

his Freedom, and for the present was angry, but doubly honour'd him ever after.

He liv'd to the Age of ninety-four, in great Labour, and Honour, and Comfort. He had a small Estate of his own, and he fitted up the Barn for his Dwelling-house. Having (by the Help of some Legacies that were left him) purchas'd somewhat, which he held by the Lives of his two Sons, they both dying before him, he intirely lost it, and afterwards needed the Help of his Friends. He liv'd Bedrid for two Years before he died.

*Pag. 605. Bristol: Mr. EDWARD HANCOCK.* Dr. Walker, *Att. Part I. p. 98*, says he had been Butler to Sir George Horner: Which may have much the same Truth in it, as that Mr. Pearse of Dunsford in Devon was a Trooper in the Fight at Worcester, which he affirms as roundly, tho' there was in Reality nothing in it, nor the least Foundation for it.

*Pag. 610. lin. 16. Mr. RICHARD BLINMAN.* He wrote for *Infant Baptism*, against Mr. Danvers in 8vo, 1674. The Title of his Book is, *An Essay tending to issue the Controversy about Infant Baptism.*

*Ibid. lin. 19. Dr. ICHABOD CHAUNCEY.* Add; there was publish'd in 4to. 1684, *Innocence vindicated*, by an Impartial Narrative of the Proceedings of the Court of Sessions in Bristol, against Ichabod Chauncey, Physician in that City.

*Ibid. lin. 28. Mr. JOHN BYWATER.* He is mention'd, *pag. 717*, at the Town of Pembroke, where the *Uniformity Act* silenc'd him.

*Ibid. Temple Combe: Mr. JOHN DARBY.* His Name is to the *Attestation* of the Ministers of this County, as Rector of *Abbescomb*.

*Ibid. Mr. JAMES STEPHENSON. M.* was born in North Brittain.

University of *Glasgow*, where he took his Degree. Going into *Ireland* he in 1627 was ordain'd both Deacon and Priest by Bishop *George Downham* of *Derry*, and that (for any Thing that appears) without Subscription, I therefore here insert a Copy of his Orders, which is as follows :

“ **T**ENORE p̄tium, Nos Georgius providen. d̄a  
 “ Derensis Ep̄us notum facimus Universis q̄d  
 “ die Saturni ultimo v̄ile die mensis Martii Anno  
 “ Dñi Mil̄mo secen̄mo Vigesimo septimo, in magna  
 “ camera ædium nr̄um infra Civitatem Londonderit  
 “ ensis. (Dioc. nr̄æ) sitarun nos p̄fatus Georgius  
 “ Ep̄us ar̄dens sacros Ordines Dei omnipotent. p̄-  
 “ fidio celebran, Dilectum nobis in Cto Jacobum  
 “ Stevenson Academiæ Glascuens̄is (in Scotia) alum-  
 “ num, & in Artibus Maḡum, de vita sua lauda-  
 “ bili, ac morum & virtutum suarum donis nobis  
 “ multipliciter in hac parte commendatum, atq; in  
 “ Sacrarum Literarum doctrina & scientia sufficienter  
 “ eruditum, & a nobis examinatum & approbatum,  
 “ ad Sacrum Diaconatus Ordinem admissus & pro-  
 “ movimus, atq; ipsum in Diaconum rite & cano-  
 “ nice ordinavimus ; Eundemq; Jacobum Stevenson  
 “ ad Sacros Presbyteratus ordines, ipsumq; in Pres-  
 “ byterum rite & canonice etiam promovimus, tum  
 “ & it̄im. In cujus rei Testimonium Sigillum nr̄um  
 “ ep̄ale p̄tibus apponi jussimus. Dat die Mensis  
 “ & Anno Dñi sup̄dictis & nr̄æ Consecrat. anno un-  
 “ decimo.

These his Ordination Letters (as appears by their Indorsement) were exhibited in a Visitation *Aug. 29*, 1627, held by the Bishop of *Derry* : And in another held by the Bishop of *Ardagh* (who was the learned *Dr. Richardson*.) *July 26*. 1639 : And yet it is uncertain where he was employ'd, in the first Years of his ministerial Service. But Bishop *Richardson* made him Chaplain, notwithstanding his known Disreputations. And the Vicaridge of *Hill* was in his Collation, becoming void

by the Resignation of Mr. *Edward Stanhope*, he bestowed it upon him. This appears from his Institution, which was sign'd *Job. Ardagh*, and bore Date the last of *October 1635*. The Terms of his Admission to the Vicaridge therein set forth, are, his taking the Oath of Supremacy; and his swearing to a perpetual personal Residence, unless he had a Dispensation; and to yield Canonical Obedience in all lawful and honest Things. He had not been long settled here, before the Bishop augmented the Vicaridge, by the Addition of the Land of *Grange Mcinterolis* in the County of *Leytrim* (containing by Estimation four Quarters of Land, belonging to the Abbey of *Boyle*, but within the Parish of *Hiltangborke*; the Care of Souls in the said Quarters being neglected, by Reason of their Distance from the said Abbey, and any other Parish Church) with all their Fruits, Oblations, &c. to the said Parish Church of *Hiltangborke*, to be possess'd by the said *James Stephenson* and his Successors therein: As is set forth at large in a Writing sign'd *Job. Ardagh*, dated *July 26, 1637*. Here he continu'd till *1641*, when the Rebellion broke out in that Kingdom. He received the first News of the bloody Design of the *Parliament* there, to rise in Arms, and put all the Protestants to the Sword, when he was near finishing a new House in his Parish: And he presently in order to Self-defence, took up Arms, went with his Wife and Son to a Garrison, and burnt down his own new House, to prevent its being garrison'd by the Rebels. He continu'd in Arms against them, till one of them shew'd him a Commission under a Great Seal, said to be that of *England*. Whether an Authority of that Sort deserv'd any Regard or when in such Hands, it had such Influence on *Stephenson*, that it alter'd his Inclinations and Resolutions; and he laid down his Arms, and came to *Ireland*. But in the Time of his Continuance there, he saw so much of the true Spirit of the *Anglican* Religion, as gave him a new View of its Principles, and often pray to be delivered from the Cruelties

child of his Sister, and dash its Brains out a-  
a Tree.

ning to *Bristol*, his first Acquaintance was with  
y Mr. *Henry Stubbes*, (of whom I formerly  
an Account) and he was invited to *Stroud*, but  
l at *Tormarton* in the County of *Gloucester*:

find his Name to the Testimony of the Mi-  
of that County, in 1648, as Minister of that

Here also (in all Probability) it was, that  
worthy Friend and Patron Bishop *Richardson*,  
reduc'd to Straits, came to him, and was

tain'd by him for some time: And that ex-  
Person afterwards acknowledged, that he

ld more Kindness from him, than from all his  
s rich Relations put together. He was eiec-

om hence, for refusing the *Engagement*: Which  
him not only from his People, and his Be-

(which was worth 300 *l per An.*) but being  
reigner, from the Kingdom too. He left his

and Son in *England*, and retir'd into *Holland*,  
g for more Freedom there than here. But

ates of the *United Provinces* were so very ob-  
ous to the Powers that then were in *England*,

to suffer him to preach in their Country:  
at = forc'd to leave Ministry, he

e studied  
the and

Behalf of the said *James Stephenson*, of his holy and good Conversation; and finding him to be a Person qualified, as in and by the Ordinance for such Approbation is requir'd; they have adjudg'd and approv'd the said *James Stephenson*, to be a fit Person to preach the Gospel, and have granted him Admission, and do admit the said *James Stephenson* to the Vicaridge of *Martock* aforesaid. The Inhabitants of this Place were an ignorant Sort of People, though they had for seven Years been under the Ministry of a worthy good Man, *Mr. Debank*, who on his Death-bed heartily lamented the little Success he had met with amongst them. *Mr. Stephenson* therefore took a great deal of Pains with them, in preaching and catechizing their young Ones in publick, and others in private, and other ministerial Services. And the Parish being great (for it is an Hundred of its self, containing nine Tithings) he was the more assiduous in his Endeavours to spread Knowledge and Piety amongst them: And his Labours were sufficiently rewarded by their Success. After the Death of his Son, who was a Physician, he practis'd in that Faculty himself, and met with good Encouragement. This Vicaridge (with an Augmentation allow'd him of 50 *l* per An.) was worth him about an 100 *l* a Year; but he was ejected by the *Act of Uniformity*, and removed to an Estate he had in the Parish. But though he was silenc'd in Publick, yet he continu'd the Exercise of his Ministry in private, both before and after the *Oxford Act*. This last Act obliging him to leave *Martock*, he remov'd to *Crookhorn* which is five Miles distant from it. There he preach'd in his own hired House, and continu'd so doing, though he met with many Enemies, and some that threaten'd to burn his House down. When he had been two Years absent, he return'd to *Martock*, and preach'd there in a licenc'd House, upon the turning out of *King Charles's* Indulgent, and receiv'd above 8 *l* a Year all—

length together with  
convicted of a C  
formation of two

The first of these was the fact that he was a man of great  
 character. The second was the fact that he was a man of  
 great ability. The third was the fact that he was a man of  
 great energy. The fourth was the fact that he was a man of  
 great courage. The fifth was the fact that he was a man of  
 great faith. The sixth was the fact that he was a man of  
 great hope. The seventh was the fact that he was a man of  
 great love. The eighth was the fact that he was a man of  
 great wisdom. The ninth was the fact that he was a man of  
 great power. The tenth was the fact that he was a man of  
 great glory.

were not inconsiderable) yet what remain'd was so bless'd and increas'd, that he was able to keep a plentiful House, (to which he was inclin'd, being given to Hospitality) and to be kind to others, and yet provide well for his own, after all. He continu'd his preaching, after King *Charles's* Indulgence was withdrawn. And though he liv'd to a good old Age, (being above fourscore when he died) yet he was not so sensible of the Infirmities of old-Age as many others. He could read a small Print without Spectacles, his Mind was vigorous, and his Strength so little abated, that he often rode to *London* in two Days, though it was above an hundred Miles distant. The Sickness which ended in his Death, began in a Cold which he caught, by being uncover'd in the Presence of some Gentlemen, which turning to an *Asthma*, he was soon apprehensive that he should not recover; but appear'd submissive and easy in his leaving the World. The last Disturbance that his Enemies gave him, was upon his Death-bed: When upon the Overthrow of the Duke of *Monmouth*, a neighbouring Justice came with some Soldiers to seize him; but coming into his Chamber, and seeing him in a very weak Condition, he left him, after upbraiding him with the Rebellion. And it must be own'd that some of his Family were concern'd in that unhappy Business: But it was without his Knowledge or Approbation. And though after that overthrow, the Affairs of the Publick had a very melancholy Aspect, yet he often express'd his Belief, that they that surviv'd him would see happy Days. He died *July 15, 1685*. He was of a middle Stature, a fresh Complexion, and a chearful even Temper.

*Pag. 611. Langport: Mr. JOHN BUSH.* The following Account of him, I substitute in the Room of that already given, as being more compleat.

He was born at *Gillingham* in *Dorsetshire*, and having been bred up to Grammar Learning under *Dr. Frampton* afterwards Bishop of *Gloucester*. sent to the University of *Oxford*. and under *Dr. Tully*, in *Grammar*.



there some time, he gave so fair a Prospect, that his Tutor did him the Favour to provide for him the Conveniencies that were requisite to his continuance there, which his Father by Reason of second Marriage, and Issue by it, was not so able to afford him. Having finish'd the usual Course of his philosophical Studies, and spent some time in the study of Divinity; he was sent by his Tutor to give him as his Curate. And as he always gratefully confess'd his Obligation to him, so at that Time he very chearfully endeavour'd to make him just Returns for it. But after he had serv'd him so long as to have repaid what he had expended upon him, he was recommended to Colonel *Strode*, who first brought him into this County, and kept him for some considerable Time in his own Family, which Mr. *Bush* often us'd to commend as the most regular of any he had seen. And here it was that he had the Leisure as well as the Inclination, to pursue those serious Studies very closely, which afterwards made him useful and Eminent.

He was after this made Vicar of *Huish* with *Langport*, in which Character he had not officiated above three or four Years, before he was dispossest'd by the *Act of Uniformity*. But during that Time, having chang'd his single for a married State, and being careful to make the fairest Provision he could for a growing Family, he endeavour'd to do his utmost towards it, for some Years, by teaching a Grammar School, while his Wife (being a *Mercers* Daughter in that Town) applied herself to the Business she had been us'd to, under her Father: And by Blessing on their Diligence and Frugality, he was enabled to make a plentiful Distribution to his Children, which he chearfully did, as soon as they were capable of Employs, reserving to himself only a little to keep him handsomely while he liv'd.

He frequently preach'd in the Neighbourhood, whenever Opportunity invited him. But at a Time that Information was made of a Conventicle at

*B—s*, though he was seen to go into the place, and had design'd it, yet he did not preach, for that came in accidentally: And

yet

yet a considerable Sum of Money was forc'd to be paid for it. After the Revolution he preach'd generally in the Town, and had a peculiar Faculty of speaking to the meanest of his Auditory, without making himself contemptible to any: Though perhaps he saw the Success of his Labours, in the Place were continu'd so long, less than any Man of the like Abilities besides himself elsewhere.

Some time before his Death, he was disabled in a great Measure, by a Disease, for the Service of the Publick, and retir'd to a Relation's, by his second Match, and there endeavour'd to make himself useful, by a Pleasure he took in instructing their numerous little Family, in the very first Parts of Children's Learning.

His Piety was exemplary, and he gave continual Testimony of it: And in the last Part of his Life made the Seasons of his Devotion return upon himself faster, as he drew nearer the Grave, and his less publick Work. He had excellent ministerial Abilities, of which he has left the Publick a Specimen, in an *Association* Sermon preach'd at *Exeter* and an *Ordination* Sermon preach'd at *Bridgewater*. His Conversation was so kind, prudent, and useful, as made it desir'd by Persons of the best Fashion in his Neighbourhood. He had all the good Humour that could be wish'd, and was the most tender of his Friends good Name: Being slow to Credit, and yet slower to Report ill of him. This excellent Virtue he has confess'd, was learnt him in a great Measure by a Slander that was cast upon him, and afterwards acknowledg'd to have been only design'd to do him a present Damage. He was the most faithful Friend, and most desir'd Enemy, (if the use of that Word may be allow'd of that a Man could well have. There happen'd a small Difference between a Gentleman and him, which however hinder'd not their mutual Respect for each other: And yet once it was observ'd that he was not so free as usual, in a Company where that Gentleman was; and there being an Occasion of considering again some Matters then talk'd of, that imagin'd Shyness of speaking before the Gentleman;



which he bought, which most of them died. He liv'd twenty Years after he was silenc'd, still preaching either publickly or privately. But in 1682 he was grievously afflicted with Pains in his Breast, which no Means that could be us'd were sufficient to remove; and they carried him off at the Age of fifty-three. He was interr'd in *Pitney Chapel*, the Incumbent there having a great Respect for him: But his Funeral Sermon was preach'd in private, by one of his silenc'd Brethren.

Pag. 611. *Puddimore*: Mr. WYAT. His Name was JOSIAH WYAT, and so I find him written in the *Attestation* of the Ministers of this County in 1641. This was also a sequestred Living: Dr. *Walker's Att.* Part II. p. 289. And it is complain'd as before, that Mr. *Kemp* the sequestred Minister could get no *Fifths* of Mr. *Wyat*. Perhaps he had no Right to them, because of his Circumstances. It is hard to know what to say to such Complaints, or judge whether they are just or unjust, at this Distance of Time.

Pag. 612. *Camley*: Mr. RICHARD BATCHELLOUR. I find him thus, in the Subscription to the *Attestation* of the Ministers of this County; *Richard Batchelaur*, Minister of *Cameley*.

*Ibid.* *Staple*: Mr. BOOBIER. He should be omitted, because of what is said, pag. 624, that he conform'd in *Devonshire*.

*Ibid.* *Trent*: Mr. BROUNKER. This was the sequestred Living of Dr. *Wrench*, who was restor'd to it with his Majesty. Dr. *Walker's Att.* Part II. p. 111, 112. The Doctor in another Place, p. 405, says, that one Mr. *Barker* got this Living in 1657.

Pag. 613. *Whitstanton*: Mr. RICHARD SMITH. At the End of the Account of him, add; See *Conformists fourth Plea for the Nonconformists*, p. 49.

Page. 613. Backland: Mr. STODDEN. His name was SAMUEL STODDEN. He was a pious and exact Preacher. His Funeral Sermon was preach'd by Mr. Walsby of Oatton & Mary. An Intimation is given by Mr. James Packer in his *Western Inquisition*, p. 44, that this Mr. Stodden al-  
tered his Sentiments as to the Doctrinal Scheme of Christianity, in the latter Part of his Life. But he is vindicated in this Respect, in the *Answer* to Mr. Kirce's *Western Inquisition*, p. 36, 37, 38.

Page. 614. Curry Mallet: Mr. JOHN BAKER. He was a Subscriber to the *Attestation* of the Ministers in this County in 1648.

*Ibid.* Charlcomb: Mr. ROBERT PINNET. Well be-  
loved by his Parishioners while in his Living. He con-  
tinu'd a Preacher among the Nonconformists, till  
sickness and Death put an End to his Days, which  
was about the Year 1698. He was often under  
Trouble in King Charles's Reign, and forc'd to leave  
his Family for a considerable Time.

Page. 615. *lin.* 4 to over against, add his,

*Ibid.* Froome: Mr. JOHN HUMPHREY, M. A.  
At the End of what is said concerning him, let it be  
added, that there is an Account of him and his Works,  
given in the last Edition of *Wood's Athenæ Oxonienses*,  
Vol. II. p. 1107.

Page. 623. Mr. THOMAS SNEAD. Dr. Walker, says  
he was an Army Trumpeter, *Att. Part II.* p. 74. Which  
seems at nothing to: But I find his Name to the *At-  
testation* from the Ministers in this County, in 1648.

*Ibid.* Mr. WILKINS, Junior. I do not know but  
he may be the same Person as is mention'd before,  
page 611. And I may here add, that I am inform'd  
that Mr. Henry Wilkins was rector from *Burford*.  
He was a very warm  
zealous Minister, and a very good Common Prayer  
man. He was a very good  
man. In 1648.

Pag. 623: Mr. GEORGE LONG. Note, I am certainly inform'd, that Mr. Long of Bath, and he of Staffordshire, were two different Persons. The former died at Bath soon after his being ejected and silenc'd there; whereas the latter died more lately.

Pag. 624. Mr. BOOBIER. See pag. 612.

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*The EJECTED, &c.*

I N T H E

County of STAFFORD.

Pag. 624. **T**IPTON: Mr. RICHARD HINKS. Add; Before the Restoration, he not a little offended his neighbouring Ministers, and some good People too, by his rigorous Notions, and his assisting in raising Soldiers for Lambert against Monk: And he was also so unhappy as to buy an Estate that was Col. Dudley's, when he absconded for his Service to the King, which he purchas'd of Strangers, who produc'd a Writing so very like the Colonel's Hand, that there was not the least Suspicion of a Fraud. The Colonel returning with the King, denying that the Writing that had been produc'd was under his Hand, had his Estate again: And poor Mr. Hinks by raising Money for his Purchase, had cast himself in Debt, that when he was ejected, he was utterly insolvent. He had a Wife and many Children; but God provided for him. His Successor Mr. John Taylor suffer'd him to dwell in the Parsonage-house upon easy Terms, tho' he preach'd there in the Time of Publick Service. He was afterwards imprison'd for his Preaching. And tho' before the Change of the Times, he was warm and hot, yet he then became very cool and moderate; and after Mr. Taylor's Death, leaving Tipton, he liv'd in

in and near Old Swinford or Stourbridge, and died in great Amity with Christians of various Denominations.

*Pag. 624. Wolverhampton:* Mr. JOHN REYNOLDS. Add; He was ejected from hence in 1661, and afterwards preach'd in several Parish Churches, until *August* 1662, when he was brought to live in Part of his Patrimony in *Kings Norton* Parish. Then he settled at *Stourbridge*, and preach'd in his own House, and many other Places freely. He practis'd Physick, and took the Degree of *Med. Doct.*, and removed to *London* in *August* 1683, and died there the *December* following. He was a Man of a great Genius; eminent for his Skill in Divinity, Physick, and Law, and other Parts of Knowledge. He was liberal and free in doing Good in every Capacity, to all Persons that came within his Reach. He was solid, quick and judicious in handling controversial Matters, very ready in resolving Doubts and Scruples of Conscience, well read in the Fathers, exact in confuting the Popish and other Errors; catholic, moderate and peaceable in Principle, pleasant and facetious, and yet grave and solid in Conversation. He was full in Prayer, admirable in Preaching, and unwearied in acting for God, and doing Good, as he had Opportunity; and that with his Gifts, and Parts, and Estate, (which was about 150 *l* per An,) besides what came from noble and rich Patients, that made use of him as a Physician. He was frugal to avoid Waste of Time or any Thing else, temperate in all Things, a great Master of his Passions of every Sort, and regular tho' free in his Discourse, and very exact in timeing his Affairs and Actions. In short, he was a singular Man.

When Endeavours were on Foot for a *Comprehension* and *Indulgence*, he was written to for his Judgment, not only by Mr. *Baxter*, but also by several Members of Parliament, and other greater Persons: He earnestly mov'd for a good and solid Basis of Liberty, tho' in vain. He wrote and printed an Answer to Mr. *Humphreys*, about *Re-ordination*, putting the Letters for his Name thus; R. I. He also  
N 2
publish'd

publish'd his *Latin* Oration at his taking the Degree of *M. D.*, and dedicated it to *Edward Lord Ward*; tho' otherwise he was averse to the being an Author. He left behind him some Manuscripts both in Physick and Divinity. He did much Good in his Publick Ministry, and much more in his twenty-two Years Country Service, after he left *Wolverhampton*. Mr. *John Reynolds* who lately exercis'd his Ministry among the Dissenters at *Shrewsbury* is his Son.

Pag. 624. *Weford*: Mr. RICHARD CHANTRYE. He was of *St John's College* in *Cambridge*. He and Mr. *Samuel Shaw* were dear and intimate Friends. They were born in the same Town, educated at the same Free School, and afterwards in the same Chamber, of the same College and University: And after that, they for the most Part liv'd in near Neighbourhood. At Mr. Chantrye's first Settlement, he and his Ministry were much favour'd and encouraged by the pious and judicious *John Swynsen, Esq;* with whom he often took sweet Counsel; and they edified one another. After he was driven from thence by the Severity of the Laws, he rented a mean House, in a mean Corner of *Derbyshire*, near the Place of his Nativity: And while he manag'd his little Farm, he took hold of all Opportunities of Preaching, and in prosecuting his Work encounter'd with many Dangers and Hardships of divers Kinds, which he bore manfully, like *Jacob*, who in feeding *Laban's Flock* endur'd Drought by Day, and Frost by Night, and Sleep departed from his Eyes: Though it can hardly be said that his Wages were chang'd as oft as *Jacob's*; for Mr. Chantrye had many times none at all. He was like the zealous and courageous Builders of the Walls of *Jerusalem*, who with one Hand wrought in the Work, and with the other, held a Weapon: For he would go in the Twilight, to escape the Informers, with a Bible in his Pocket, and a Fork on his Shoulder. Having by his Fortitude overcome great Opposition, in more settled Times he preach'd as long as he could stand, and longer too; being at last drawn in a Chair, out of his Parlor into a larger Room, for the



the greater Convenience of the Assembly. Nor did he take less Pains with himself than with his People; cultivating his own Soul continually with pious Meditations, and the Exercise of Grace. He kept his own Vineyard as carefully as that of which he was made Keeper. He was offer'd Preferments to have conform'd, but refus'd them. He was a Man of much Candour, Lenity, and Humility. No worthy Man was more apt to acknowledge his own Unworthiness. His great Zeal in his Master's Work, and for the Conversion of Souls, turn'd all to this Complaint in his Sickness; *Alas how little have I done for my dearest Lord!* To all that visited him, he generally recommended, a fiducial Affiance in CHRIST, and Sincerity of the inward Man. He was greatly supported under his last sinking Pains and Grievances, enduring them with an admirable holy Patience. He died on a Sabbath Day in the Forenoon, and said not long before his Departure, *The Sabbath is begun; I hope I may this Day begin my Eternal Sabbath.*

Mr. Shaw (his so early Acquaintance) remarks one Thing farther, to the Honour of Divine Grace; viz. that he knew not any Man less beholden to external Advantages than Mr. Chantrye, either domestical, scholastical, or academical.

He has left a Son in the Ministry among the Dissenters, who has for many Years been spending his Pains among a small Congregation, at Staines, in Middlesex.

Pag. 625, Wedgebury: Mr. WILLIAM FINCHER. After his Ejection he preach'd frequently at Gurnal, in Sedgely Parish, in this County, and in divers other Places as he had Opportunity. He was a solid, close, and awakening Preacher. He was younger Brother to Mr. Richard Fincher, that was ejected at Worcester, and died here at London. He was born at Shell, within five or six Miles of Worcester. Both he and his Brother had a liberal Education; and there was a third Brother that was a conforming Minister.

After his Ejection, he retir'd towards the Place  
N 3 of

of his Nativity ; and often preach'd in the troublesome Times at old Mr. Mence's near *Worcester*, who had married his Sister, and who had two Sons of his own, whom he bred at the University. This Mr. *Fincher* was an heavenly good Man, and of a most sweet Temper ; very humble, and never seen in a Passion.

*Pag. 625. Kinver* : Mr. RICHARD MORTON. Add, M. D ; for he was Fellow of the College of Physicians. He wrote a Treatise of *Consumptions*, that is reckon'd the best extant, upon that Subject: And *Pyretologia, seu Exercitationes de Morbis universalibus acutis ; & de Febribus inflammatoriis. 2 Vol. 8vo.*

There is some Account of this Gentleman, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 990.

*Ibid. Rowley* : Mr. JOSEPH ROCK. It should have been JOSIAH, for that I am inform'd was his proper Name. He was first Minister at *Kings Swinford*, then Preacher at *Rowley Regis*, and afterwards fix'd at *Saunby* in *Nottinghamshire*, where he was ejected, and where he is mention'd in my Second Volume, *pag. 526*, and again mention'd in this Fourth Volume, *pag. 690*. He ought to be omitted here.

*Pag. 626. Rowely* : Mr. WILLIAM TURTON, M. A. Add ; When he had in Appearance brought himself to the very Grave, by hard Study and Labour in his publick ministerial Work, his Ejection gave him some Ease, and was a Means of his recovering his Health and Strength. Afterwards he preach'd frequently in Churches and Chapels as he had Opportunity ; but chiefly in private Houses : And at length became Pastor in one of the Dissenting Congregations at *Birmingham*, where he died in the Year 1716. He has a Son in the Ministry among the Dissenters at *Killingworth*.

*Ibid. Swinerton* : Mr. JOSEPH SOUNDE. He is a Subscriber to the Testimony of the Ministers in the

he County of *Stafford* to the Truth of *JESUS*, &c.  
against the Errors of the Times, in 1648.

*Pag. 626. Walsal*: Mr. BURDAL, M. A. It should be, Mr. THOMAS BYRDAL, M. A. Add; He died a very little before the *Act of Uniformity* took Place. But he had so far declar'd his Mind, that he might well be number'd with the silenc'd Ministers. After his Death there were several Sermons of his printed; viz. *The Profit of Godliness*, in five Sermons: *The Unprofitableness of worldly Gain*, in four Sermons: *The Parable of the Barren Fig-tree*, in seven Sermons: And *Victorious Violence*, in two Sermons: And *a Glimpse of God*, or a Treatise proving that *there is a God*, 8vo. 1665.

*Ibid. Womborn*: Mr. WILSLEY: It should be Mr. THOMAS WILSBY. Add; While he was in his Living, he set up a Lecture every other Tuesday for his neighbouring Ministers to preach in his Church, that the People might have the Benefit of their Assistance, besides his own constant Labour in publick, and from House to House. After he was forc'd from his beloved People, he sent them many excellent Letters relating to their Soul Concerns, and plain and indisputable Duties. He liv'd either at or near *Birmingham*, and had some Trouble for preaching in those Parts. Then he remov'd to *Old Swynford*, and preach'd in his own House, near the Church, between the Times of publick Service; and from thence led his Hearers to the Church, in which he sometimes join'd in the Sacrament of the *Eucharist*, as well as other Services. He was of a catholick Spirit, and by Preaching, Practice, and Conference, stirr'd up others to Moderation, holy Walking, Heavenly-mindedness, and the Practice of Piety. He was sometimes a little melancholy; but liv'd by Faith to a good old-Age, and when he died was very generally lamented.

*Pag. 627. lin. 8. between own and House*, add, *bired*.

Pag. 627. *Litchfield; St Mary's:* Mr. JOHN BUTLER. Add, M. A. Dr. Walker in his *Att.* Part II. p. 299, represents a Disagreement with this Gentleman, (Mr. Butler) as the chief Occasion of the Persecution and Sequestration of Mr. William Langley his Copartner in the Ministry in this Parish, who (it should seem) discover'd Mr. Butler not to be in Orders: And adds in the Margin, that possibly he had been thrust in upon Mr. Langley, which was no uncommon Thing in those Times. Whereas I have been inform'd, that Mr. Butler, (who was born at Oddington in the County of Gloucester) was educated at Edmund-Hall in Oxon, and there took his Degrees, and so was not very likely not to be in Orders, at the Time of his Settlement in *Litchfield*. And this Mr. Langley I have been told, was not his Predecessor there, but Mr. Harrison. This Mr. Harrison, the former Incumbent, had the Living of *Bissand* or *Blisland* in the same County, as well as this Living at *Litchfield*, and had his Choice given him which of the two he would keep, and preferred the former, which he kept all along till King Charles's Restoration, and then had this of *St Mary's* also again. But as for Mr. Langley, he came not to *Litchfield*, till after Mr. Butler was settled there: And if so, it was not possible for him to be thrust in upon Mr. Langley there, how common soever this was in those Times. As for Mr. Butler, he rarely preach'd after his being silenc'd, unless sometimes in his own House. A Gentleman in *Litchfield* who was in good Circumstances, was very kind to him and his Family. He was pleas'd to set up one of his Sons in a Trade, and send another of them to the University, where he was at the Charge of his Education; and when he died he left him 12 l a Year, tho' he was no Relation. Mr. Butler died about the Year 1670; about the fiftieth Year of his Age. He was an holy good Man. Dr. Lilly Butler, of *Aldermanbury* was his Son: And He being applied to by a Friend of mine, with a Request that he might be favour'd by the Doctor with a true Account of his Father, the Doctor not only declar'd Dr. ~~Butler~~

Account false, but referring particularly to it, us'd this Expression; *See the Effects of Bigotry!* At Dr. Butler's Motion, my Friend wrote to a worthy Person an Inhabitant of *Litchfield*, about the Matter, and receiv'd this Answer.

Sir,

“ **W**HEN I first came to live in *Litchfield*, which  
 “ was in May 1655, Mr. Butler was the sole  
 “ settled Minister of *St Mary's*, (a pious good Man)  
 “ and so continu'd peaceably, well beloved, and  
 “ highly approv'd of by the Generality of the Peo-  
 “ untill after the Restoration; when he was eiec-  
 “ ted by Mr. Harrison, who then was Minister of  
 “ a Place commonly call'd *Blitchfield*, in *Stafford-*  
 “ *shire*, which he afterwards enjoy'd with *St Ma-*  
 “ *ry's* and other Dignities.

“ As to Mr. Langley, I never knew him nor his  
 “ Book. I have heard that before my Time, he  
 “ preach'd at *St Mary's*, and Mr. Butler at *St Chad's*  
 “ alias *Stow Church* in the City: And when Mr.  
 “ Langley was remov'd from *St Mary's*, Mr. Butler  
 “ became Minister thereof. The Occasion of Mr.  
 “ Langley's Removal, I know nothing of.

*Yours, &c.*

Pag. 628. *Burton upon Trent*: Mr. THOMAS BAKEWELL. Add, he was ejected from the Rectory of *Rolleston* in this County (valu'd at 120*l* per An.) in 1661: And yet I cannot find that Dr. Walker has mention'd it as a Sequestration. But in 1662 he was ejected from a Weekly Lecture at this Town of *Burton*, the Stripend for which, (which was 30*l* per Annum) was paid by the Company of *Clothworkers* in *London*. Being silenc'd, he rented an House in the same Parish, where he preach'd after *Bartholomew Day*. In about half a Year's Time, he was cited before Bishop Hacket; and upon his appearing, it was charg'd upon him as a Thing highly

\* See an  
Account of  
him in the  
County of  
Derby.

ly Criminal, that he should preach in his own hired House, and admit others to hear him there. For this (notwithstanding his former Ejection) the Bishop in open Court suspended him *ab Officio*, and gave Order to one of the Clerks to send a Letter of Complaint to the Justices and Deputy Lieutenants. In a little Time a Warrant was issu'd out from the Magistrates, and sent by the Bishops *Apparitor* to the Constable at *Burton extra*. He came with the Constable upon the *Lord's Day* while Mr. *Bakewell* was preaching, to see the Warrant executed upon him. The Constable not only took him, but also Mr. *Thomas Ford* \* (an ejected Minister, who sometimes preach'd in his own House at *Winsell*, but was then an Auditor at *Burton*) and carried them before Sir *Edward B——*, who presently told them that they must either be bound to their good Behaviour, or go to Prison. Mr. *Bakewell* desir'd to know, whether preaching in his own House would be reckon'd a Breach of good Behaviour. The Justice answer'd that it was. Whereupon Mr. *Bakewell* replied, he would give no Bond to tie himself from preaching; and Mr. *Ford* concurr'd with him, and they were both sent to the Jail, where they were detain'd ten Weeks, before the first Act pass'd against Conventicles; and were then releas'd, without having any Thing impos'd upon them. Returning home, he was not discourag'd, but held on Preaching. When the *Oxford Act* came out, Mr. *Bakewell* was forc'd to leave his Family, Wife, and Children, and go into a desert Place six Miles from his Habitation, where he continu'd for several Months to spend his Pains, among a poor People who were glad to have the Gospel preach'd to them: But he was forc'd all the while to live at his own Charge, and at the same Time maintain his Family from which he was separated, out of that little wherewith God had blessed him. At length he return'd home, and continu'd Preaching in *Burton*, till the Publishing of the King's Declaration for Liberty, in 1672. Then he was earnestly desir'd to go to *London*, to preach to a People who had been great Sufferers, leaving Mr. *Ford* to preach at *Bur-*

There he continued a Pastor to some of the  
 Intelligence to be. He was a very good  
 to the Congregation, to which he was very  
 People in the Year 1646, and in the Year 1647  
 James, and Catherine (Sister) and William the  
 might worship God without Murther. He  
 Informers in a little Time was executed  
 executed upon the Act against Catho-  
 lic. And he and his People suffer'd much, and  
 with great Hardships. And yet he was one  
 was episcopally ordain'd. He printed, *A Treatise*  
*of Infant Baptism*, 1646. 4to.

pg. 629. *Sedgeley*: Mr. JOSEPH ECCLESBALL.  
 He left the University about 1654, and preach-  
 a Lecture Sermon at *Dudly*, which some of  
 People of *Sedgeley* heard, and thereupon pre-  
 sented with their Vicar Mr. *Parkes*, who was old  
 and weak, to call Mr. *Ecclesball* to be his Assistant,  
 which he did soon after: And in a few Years Time,  
 on the Death of Mr. *Parkes*, he succeeded him in  
 the Living, with the good Liking of the Parishioners.  
 His single, his Father and Mother liv'd with him,  
 and kept House, and receiv'd what of the Ducies  
 he willingly brought in, but sued none. He was  
 of a strong Constitution, and an obliging facerious  
 pleasant Temper, but very serious. Laying to Heart  
 the Worth of Souls, and the great Number in the  
 parish, he was the more unwearied in his Labours  
 to do them good. This Parish contains nine Vil-  
 lages in it, and is very populous, by Reason of the  
 Works of Lime, and Cole, and Iron. It had been  
 a Heathenish Place, till Mr. *William Fenner's* four  
 Years Ministry there, which was bless'd with the Con-  
 version of many: And he being forc'd away, and  
 succeeded by a weak Vicar, Prophaneness and Ig-  
 norance abounded there, at the Time of Mr. *Ec-  
 clesball's* first coming among them. Laying therefore  
 worldly Concerns aside, he set himself to his  
 ministerial Work, with Zeal, Prudence, and Diligence,  
 both in publick and private. In Publick he  
 read the Scriptures, and expounded them, and cate-  
 chiz'd their Youth, and preach'd and pray'd

great Fervency and Affection. He had a Voice that reach'd to the farthest Part of the Church, which was generally fill'd, though it was enlarg'd after his coming, by the building of a Gallery, the Timber for which was given by *Thomas Foley, Esq.* He would also expound the Word at their own Houses, and the Vicaridge too, as Opportunity offer'd: And he was frequent also in personally instructing elder Persons, especially before their Admission to the Sacrament, and he would manage it in a most obliging Manner. A great Alteration appear'd, both in the Numerousness of the Congregation, and the Stop put to profane and irreligious Practices which before abounded among them. He preach'd Week-day Lectures in neighbouring Parishes, and sometimes had neighbouring Ministers to preach in his Church. He did not bring controversial Matters into the Pulpit; but preach'd and press'd plain Scripture Truths, in order to Conversion and Sanctification, Salvation and Holiness. He rather chose to deal with Opinionists personally, and answer their Doubts in private, than confute their Notions publickly. When it became necessary, he studied the Terms of Conformity, and preach'd his Farewel Sermon on *Aug. 17. 1662*, to a large Congregation cover'd with Tears: And on *Aug. 24*, none coming to officiate, he went into the Pew, pray'd and read Scripture, expounded, and preach'd, and came there no more. When he left the Vicaridge, he liv'd about a Mile from the Church, in the same Parish, and ordinarily attended the publick Worship except at the Common Prayer and the Sacrament, and gave his old Hearers what personal Help he could in private. The succeeding Vicar for some Years was hot, and fill'd his Sermons with railing Invectives, which put many of the People upon persuading him to preach to them, which he yeilded to, at Times different from the publick Service. The *Oxford Act* forc'd him to *Kinfare*, where he also preach'd in private, and went afterwards with his Hearers to the publick Church, to hear Mr. *Jonathan Newey*, a worthy Man, who succeeded Mr. *Mort* at *Kinfare*. He came from thence secretly by Night



his own People, (not daring to be seen by Day) do what Service he could, and return'd back again by Night, till the Rigour of the Times abated. Then he appear'd in publick, and continu'd his ministerial Work among his old People. with little Allowance from them, living upon a little Estate of his own chiefly, with Frugality and Care. There were two Meetings kept up in the Parish because of its Largeness, at two or three Miles Distance, and Mr. *Eccleshall* administer'd the Sacrament in both. Here he continu'd his Service several Years, till at last he was silenc'd by Death. His Funeral Sermon was preach'd by Mr. *H. Oasland*, on those Words, *Your Father's where are they*, &c.

Pag. 629. *Willenhall*: Mr. THOMAS BADLAND. Add; His Funeral Sermon was preach'd by Mr. *White* the conforming Minister of *Kidderminster*, who gave him a good Character. Mr. *Badland* hath as I am inform'd, a Piece in Print concerning *Eternity*; or the Weightiness of the unseen Concerns of the other World, upon 2 Cor. vi. 18, 8vo. 1676.

*Ibid. Mavison Ridwar*: Mr. RICHARD SWYNFEN, M. A; Having receiv'd from a worthy Gentleman an handsome Character of him, I shall here insert it, as I receiv'd it.

He was younger Son of *John Swynfen*, Esq; in this County, and Brother to that truly great and excellent Person, the Ornament of his Country, and very ancient Family, the late *John Swynfen* of *Swynfen*, Esq. He was born in the Year 1630, and sent first to *Tamworth*, then to *Sutton Coldfield* in *Warwickshire*, and afterwards to the *Charter-house* in *London* for his Grammar Learning. From which last School he was sent to *Cambridge*, about the Year 1646, and admitted a Member of *Pembroke-Hall* in that University, under the Tuition of Mr. *Moses*, then Fellow of that House. After six or seven Years Stay there, in which Time he took the Degrees of Bachelor and Master of Arts, he was ordain'd by a Classis of Presbyters in *Derbyshire*, and presently after call'd to a small Donative, viz. *Sandiacre*, near *Nottingham*.

*Nottingham.* After two Years Stay at this Place he was preferr'd to *Mavison Ridwar* of about 100 l per *Annum* Value: Which Living it is said he at first refus'd to accept, till he was inform'd that the legal Incumbent was sequestred, not so much for his Affection to the Church and King, as for very great Immoralities. After two Years Enjoyment of this Rectory, he married *Elizabeth* the Daughter of *John Clark* of *Moor-hall*, Esq; in the County of *Warwick*, and had three Children by her at the Time of the Restoration in the Year 1660, at which Time the Act for Restoring the old Sequestred Ministers took Place; by which Mr. *Swynfen* became dispossest, and the former Incumbent restor'd. In a little Time after this, he made a Journey to *London*, partly to see his old Tutor and some other Friends, and partly to discourse with the Learned Men of that Time, upon the Subjects of Conformity and Nonconformity: And having Occasion to wait upon the Lord Chancellor *Clarendon*, who profess'd the highest Esteem for his elder Brother, he made him the Offer of the best Preferment he had in his Gift if he would conform; which he acquainting his Tutor *Moses* with, was earnestly dissuaded from it by him: And in discoursing that Point over with him at several Times, Mr. *Swynfen* has often mention'd the Expression he made use of at their last parting, viz. as *Cæsar* to the Mariners so say I to thee dear *Swynfen*, *Ne timeas; Christum portas, & Fortunæ Christi*; which seem'd to make a deeper Impression on him, than any Thing else on the contrary Side.

Upon his Return into the Country, he appear'd more confirm'd in his Design not to conform, than he was before; and though he was not without frequent Offers from the Court, and from several of his own Relations and other Friends, of very good Preferment, yet he would never hearken to it afterwards. The Reasons of his Nonconformity he often mention'd to be these.

1. That he had taken the *Solemn League and Covenant*, and he could not safely swear that it lay no Obligation upon him from it.

2. That he had been *classe*

ore could not submit to any Re-ordination what-  
because he thought in the Nature of the Thing  
plied an Acknowledgment of the Invalidity of  
rmer Orders.

And lastly, he could not give his unfeigned  
and Consent to all and every Thing contain-  
d prescrib'd in and by the Book of Common  
r.

us'd to mention some other Particulars which  
ought justly exceptionable; as particularly the  
nonies: But has often said that rather than  
off Communion with an Establish'd Church,  
uld have submitted to these, especially in a  
e Capacity: And therefore having never any  
l particular Congregation of his own, but on-  
at occasionally offer'd in the neighbouring Coun-  
f *Staffordshire, Derbyshire, Leicestershire, and*  
*icksire*, he was often disengag'd from Preach-  
nd at all such Times constantly went himself  
ok all his Family with him to the Parish Church  
e he liv'd, which was *Burton under Neewood* in  
*rdshire*; a Place which he fled to upon a Pro-  
on he met with on the *Five Mile Act*; at which  
e he liv'd the greatest Part of his Time, in  
good Esteem with all Sorts of People; being  
an inoffensive Man, ready to do good to all,  
as never known to be ingag'd in any one per-  
Difference in his Life. Indeed in the Year  
he (with other of the Gentlemen of *Stafford-*  
who were reputed either Whigs or Dissenters)  
eiz'd and carried to *Chester Castle*, upon the  
of *Monmouth's* Invasion; where he was kept  
Prisoner, till such Time as that Affair end-  
the fatal Catastrophe of that unfortunate Prince;  
fter this, nothing of Moment befell him on Ac-  
of his Nonconformity, but he remov'd together  
his Wife, first to a Daughter's whom he had  
ed, and afterwards to his youngest Son's, who  
ist then set up a Mercer in the Town of *Bur-*  
*pon Trent*, at whose House he continu'd till  
ear 1691, and then was seiz'd with a Dropsy,  
e died in the sixty-first Year of his Age.  
fore buried two of the three Chil-  
dren

dren he had before the Restoration, but left three others behind him, which he had since, and of whose religious Education he took as much Care, as it was well possible for him to do. He never omitted a Day, (I had almost said Hour) in which he did not give them some pious Advice; and often charg'd them not to dare to meet him in an unregenerate Estate at the Day of Judgment: And told them that he himself should be one of the first Evidences against them if they did.

*Pag. 631. Armitage:* Mr. NATHANIEL MANSFIELD. Add, M. A. He liv'd some time after his Ejection at *Wolverhampton*, and then at *Walsall* where he died. At the Beginning of his Nonconformity, he preach'd but seldom, but afterwards more frequently. He was a fervent and affectionate Preacher. He had many Crosses; the greatest of which was by his Son that surviv'd him. He had much Passion in his natural Temper, which was not check'd by Grace, would have had sad Effects: But he died in a very calm and resign'd Frame.

*Ibid. Alderwash:* Mr. THOMAS BLADON. Add, He was a very valuable Man for his Piety and practical Preaching. He had a great Aversion to Disputations; but when he was necessitated to any Thing of that Kind, was quick and sharp and full. He liv'd many Years at *Birmingham*, and preach'd at many Places thereabouts. I am inform'd he died at *Tamworth*.

*Ibid. Mayr:* Mr. RALPH HALL. I am inform'd by his Grandson that he refus'd the *Ingagement*, and thrice endeavour'd to shew his People the Unlawfulness of it, on the *Lords Day* before it was to be administer'd in his Parish: Once in his Exposition of the Scripture, and in both his Sermons. After his being cast out of this Living, he liv'd in the City of *Chester*, where he was Pastor of that Congregation of Dissenters, who afterwards invited Mr. *Matthew Henry*, to be their Pastor. Mr. *Hall* was committed to Prison in *Chester* upon the *Five Miles*

al, who lay in the Gall of Bitterness, and Bond  
age. Mr. Hall found him very ignorant and  
but God was pleas'd to bless the serious  
time he had with him, and the fervent Prayers  
up with, and for him. Conscience was a-  
l to Purpose, and God seal'd his Instructi-  
wonderful Change was wrought in him in a  
time; and he made such a Declaration of the  
of God's working upon his Soul, when he  
die, and of the Benefit he had receiv'd by  
all's Instructions and Prayers, as very much  
d all that heard him, and indeed fill'd the  
City with Wonder; every one looking up-  
as such another Monument of free Grace  
Thief on the Cross, and glorifying God on  
a.f. The Good Man thought his six Months  
ment abundantly compensated by being an  
ent of so much Good to a precious Soul, that  
so much Danger of perishing for ever. The  
in of this Mr. Hall, was so kind as to cer-  
by a Letter, that the Relation Mr. Tong  
this Matter was exactly true in every  
except the Prison in which Mr. Hall  
Soldier were confin'd, which was in the  
of Chester. but the Northgate, which is the  
tion; and the Murder mentioned was common

501 *per An*, by the Powers that were then in Being He died many Years since; and had the Reputation of a very pious Person, and an excellent Preacher, as well as of a good Scholar; the latter which is justify'd by some Manuscripts in the Hand of his Son, Mr. *Samuel Hall*, Minister of a Dissenting Congregation at *Tiverton* in *Devon*.

Pag. 632. *Newcastle under-line*: Dr. *GEORGE LONG*. Whereas it was said of him, that he is *still living at Bristol*, understanding he is *now* dead, I would have it stand thus; he liv'd the latter Part of his Time in the City of *Bristol*, and there he died, on *Dec. 26. 1712, Aetate, 84*, in great Peace and Comfort, though he had been incapable of ministring to others for seven Years before. His Son Mr. *Nathanael Long* is taken notice of, in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 283, 284.

Pag. 633. *Seighford*: Mr. *CLAYTON*. It should be Mr. *RICHARD CLEYTON*, for that was his Name. I am told he was M. A, if not B. D. I find his Name to the Testimony of the Ministers in the Province of *Essex*, to the Truth of *JESUS CHRIST*, sent to the Ministers of *London*, and printed in 1648: But he subscrib'd there as Minister of *Easton Magna* in *Essex*. Add; He was one of the Assembly of Divines, and his Name occurs in the List of the Members of that Assembly thus: Mr. *Richard Clayton* of *Showel*; which is a Place near *Lutterworth* in *Leicestershire*, whither he removed from *Essex*. After some time, he quitted that Living also, and remov'd to *Seighford* in this County, where he was ejected in 1662. After some time, he remov'd to *Nuncaton* in *Warwickshire*, where he liv'd many Years. Dr. *Wild* being there at the same Time, there was such an Intimacy and Friendship between these two, that they were to each other as *David* and *Jonathan*. Mr. *Cleyton* was a good Scholar, a sound Divine, and one of strict Piety. He was very courteous and obliging in his Temper and Carriage, and at the same Time very sedate and grave, but not morose. His whole Life adorn'd Religion,

gion, and his sacred Character. He was that perfect and upright Man whom the *Psalmist* speaks of, whose *End* is said to be *Peace*.

*Pag. 633. Weston under Lizard:* Mr. SAMPSON NEWTON. I query whether he be the same Person mention'd, *pag. 409?*

*Ibid. Hintes:* Mr. WILLIAM BROOKS. Add; After his Ejection he was very poor, and had nothing to maintain his Wife and Children, who were in Danger of wanting Bread: He therefore went to Birmingham, from whence he took a Turn at appointed Times, to preach at certain Places where Help was wanted, and would sometimes continue abroad for Weeks at a Time, and then return home with Supplies for his Family. He died about 1670. He was of no great personal Presence, and had a weak Constitution; he had no taking Delivery, and so was not popular: But he was a very pious, humble, heavenly Man. His Preaching was solid and practical, his Converse serious and grave, his Patience in Sufferings and his Dependance upon God in Wants and Necessities exemplary, and his Thankfulness great to God and Man. He liv'd by Faith, and was most delightfully employ'd in preparing himself and others for Heaven.

*Ibid. Elford:* Mr. DOWLEY. His Name was RICHARD.

*Pag. 634. Baswich:* Mr. RICHARD SOUTHWELL. Add; After he was ejected and silenc'd, he liv'd at Doddington, between Atherstone and Leice-ster. He was a worthy Divine, an excellent practical and judicious Preacher, and one that labour'd sincerely in his Master's Work, both before and after he was ejected. Having no Estate, he found it difficult to support himself and Family; and was thereupon oblig'd to apply himself to Husbandry, and eat and drink what was coarse and mean; and yet without Murmuring, he was humble, content and patient. He frequently preach'd in his own Dwelling.

Dwelling-house, and other Places in the County though he expos'd himself by it. He brought a Son of his own to the Ministry; and was an Uncle to Mr. *John Southwell*, who Remov'd from *Dudley* to *Newbury* in *Berkshire*, and there died. But as to the Time and Place of the Death of *Richard Southwell*, I can say nothing.

*The* EJECTED, &c.  
IN THE  
County of SUFFOLK.

Pag. 635. **K**ETTON: Mr. SAMUEL FAIRCLOUGH; Sen. Add, M. A. died Dec. 14, 1677; *Ætat.* 84. He publish'd a Sermon preach'd before the House of Commons, Apr. 4, 1641, from *Joshua* vii. 21. A Thanksgiving Sermon for the Deliverance in *Colchester*, preach'd at *Rumford*, Sept. 28, 1648. *The Saints Worthiness, and the World's Worthlessness*, being a Sermon at the Funeral of Sir *Nathanael Barnardiston*, Aug. 2, 1653: In which he gives such an Account of his pious Piety, and such a Character of that worthy Gentleman, as may fully satisfy Persons of Distinction that will give Way to Consideration, that it would be no real Disgrace to them to become strictly religious.

Pag. 641. *Worlington*: Mr. JOHN SALKELL; Sen. Add, M. A. He printed *the Resurrection of Lazarus*. A Sermon from *John* xi. 44, upon Occasion of the King's Declaration for Liberty of Conscience, preach'd at *Walsham* in the *Willows* in this County, Apr. 23. 1673.



g. 642. *Barking*: Mr. JOHN FAIRFAX. Add;  
And whereas in the fourth Line of my for-  
Account of him, it is said he was Fellow of  
*Christi College*, let it be added, in a Paren-  
that he was cast out from thence for refu-  
to take the *Ingagement*. Dr. Walker's Att. Part  
143.

644. *Hemingston*: Mr. TOBIAS LEG. Add, M.A.

g. 646. *Ipswich*: Mr. BENJAMIN STONHAM.  
had his Education in the University of Cam-  
Upon his quitting it, he was Chaplain to  
*Anthony Erby* in *Lincolnshire*. Some time after,  
became Pastor to a gather'd Church at *Ipswich*:  
being there silenc'd, he came to *London*, and  
h'd in his Lodging, to all that would come  
hear him: For which he was committed Prisoner  
to *Newgate*, in the Time of the Plague. He  
zealous for the *Millennium*, but unblameable in  
conversation. He died March 30. 1676; about  
thirty-fourth Year of his Age. His printed Works  
*the Voice of a Cry at Midnight; or an Alarm*  
*to Churches and Professors, speedily to improve their*  
*Work, or open Worship*, 4to, 1664. *The Pa-*  
*of the ten Virgins open'd*, 4to, 1676. *Saul and*  
*compar'd together*, 8vo, 1676. And he left be-  
him several Manuscripts.

l. *St Edmund's Bury*: Mr. CLAGET. It should  
be Mr. NICHOLAS CLAGET. M. A. The  
learned and Pious Dr. Edward Corbet was his  
Teacher. He had been eighteen Years or more Mini-  
ster at *Bury*, at the Time of his Ejection; and  
there given abundant Testimonies of his In-  
tegrity and Fidelity in the Discharge of his Mini-  
stry. He was sound in the Faith, and holy in his  
Life: And both by his Life and Doctrine he made  
it his Business to win many Souls to Righteousness.

ii. Mr. SAMUEL SLATER. M. A. Add;  
of Mr. Samuel Slater, of *St Katherine's Tower*.  
O 3 And

And after the Account of his Death ; Add, he was a very grave, serious, useful Preacher, and always had a considerable Stock of Sermons beforehand.

In the Account of his Works, among those who Funeral Sermons he preach'd, add, Mr. Rathbone and Mr. Gilson. And after his Discourse, of Family Prayer, add ; of Closet Prayer, 12mo. And at the End of all, add also ; *A Sermon to young Men*, preached Dec. 25. 1688 : And a Sermon before Sir John Shorter, when Lord Mayor.

Pag. 646. Mr. THOMAS TAYLOR. Add ; He was born at Scarning in Norfolk, in November 1622. His Father removing to Kimberley, his Son Thomas went daily from thence to Wimondham, (common for Shortness call'd Windham) to School, where he acquir'd his Grammar Learning. From thence he went to Gonvil and Caius College in Cambridge. At the Town being at that Time puritannically inclin'd and the contrary Party govern'd and aw'd by a Part of the Parliament's Forces, Oliver Cromwell much influencing those Parts, his Father being a great Cavalier (as the Royalists were then call'd) and fearing his Son should turn Roundhead, took him away from Cambridge, and got him into the Family of a Mr. Ripps of Matshal, where he taught his Children : And that Gentleman allowing him a convenient House near, he there taught a larger School. And coming into Acquaintance with some worthy Persons that were religious, he fell in with them and wrote such a Letter of the Reasons of his doing to his Father, as drew Tears from his younger Brother's Eyes, and a little mollified his Father. He was then receiv'd among the pious Ministers of Norwich, and in the County thereabout, and preached here and there, as Opportunity offer'd with good Acceptance. He afterwards remov'd to Swaffham, a Market Town in Norfolk, and taught the free School there, and kept Boarders, and liv'd in good Repute, till he was call'd to St Edmundsbury, where the Act of Uniformity found and silenc'd him. He was afterwards, above a Year in Prison there, but at length releas'd by the Judge at the Assizes,

then came to *London*, and became a Tobacco Merchant; and yet still preach'd occasionally, sometimes in the City, and sometimes at *Croyden* in *Surrey*, until the Dissenters had Liberty granted them. When it was settled by Law, (or a little before) he went to *Cambridge*, and succeeded Mr. *Holcroft*, at his Meeting there in *Greenstreet*, where he preach'd till Nov. 1700, when he died at the Age of seventy-five, and lies buried in the Meeting-house, in which Mr. *Hussey* succeeded. He publish'd two Books: The first intit. *Jacob's wrestling with God and prevailing; or, the Necessity and Efficacy of Faith in Prayer*, in 12mo. 1692. The latter, called, *The true Light shining in Darkness; or, a Treatise of Justification*, in 12mo. 1693: Which are both of them mention'd together in the Catalogue of *Michaelmas* Term, 1694.

Pag. 646. Mr. CLAGET, M. A. in the Account of him, instead of *Rector of St Mary's in Bury*, it should be *Lecturer*: For *Bury* hath two Churches in one Church-yard. And I am inform'd that each hath a Vicar, who performs all Offices besides Preaching. The Town hath all along maintain'd two Lecturers, each of which preaches at one Church in the Forenoon, and at the other in the Afternoon. My Grandfather was one of these Lecturers in Bishop *Wren's* Days, not Rector.

Pag. 647. *Sudbury*: Mr. WILLIAM FOLKES. Add: After his Ejectment, he liv'd at *Wenham* in this County, where he had a small Estate: And succeeding Mr. *Owen Stockton* at *Colchester*, it was his own Offer to the People there, to have no more of them than 10 l a Year, to bear the Charges of his Horse-hire. He was a worthy Gospel Preacher, and holy Liver.

*Ibid. Batisford*: Mr. THOMAS HOLBOROUGH, Sen. A very honest, plain, practical Preacher. After his Ejectment, and in Times of Restraint, he often attended on the Ministry of Mr. *Samuel Blackerby*, who was the Incumbent at *Stowmarket*, to some of whose Sermons that were printed in 1674, 8vo, he wrote a recommendatory Epistle.

*Pag. 647. Hundon*: Mr. FRANCIS CROW, who was M. A. At the End of the Account of him, let there be this Addition.

Mr. Crow was of the Family of *Hughhead* in *Scotland*, within six Miles of *Berwick* upon *Tweed*. He was Usher to the famous Mr. *Webb*, Schoolmaster in the Town of *Berwick*. He afterwards had a Call to be Minister of *Hundon* in *Suffolk*, where he liv'd till he was turn'd out with the rest of his Brethren: And had leave to live for some time after in the Parsonage-house till he had Time to provide himself with a convenient House. He afterwards liv'd in a private House in the same Town, and then remov'd to a little Village call'd *Ovington*, in *Essex*, where he usually preach'd twice every *Lord's Day*, between the Times of Worship in the publick Church, the greatest Part of the Auditory in which came to hear him. He afterwards preach'd in a publick Meeting house in the Town of *Clare*, a Mile and half from *Ovington*: Where he continu'd for many Years, and had many Seals of his Ministry. Once a Month he went to *St Edmunds-Bury*, preaching there to a numerous Auditory. He has preach'd there twice on the *Lord's Day*, and administer'd the Sacrament to four several Tables, because of the great Number of Communicants. Often would he preach up and down every Day in the Week, besides what he did on *Lord's Days*. Towards the latter End of the Reign of King *Charles*, he was taken at *Bury*, put into Prison in the Time of the Assizes, and had Tribulation ten Days; but at last came off by a Misnomer, they not having found out his right Christian Name. After this he was so way-laid, and pursu'd, that he could not get an Opportunity of Preaching without the utmost Difficulty, and thereupon went over to *Jamaica*, and continu'd there about four Years, preaching to a great Auditory that were kind to him; but he could not persuade them to join in the Sacrament of the LORD'S Supper. At length he return'd again to *England*, and tho' he might have had a Congregation in *London* yet refusing it, he went again to his old People in  
*Clare*

Copy of it ; and that the Father, because we  
therein see the Spirit of the Writer ; and shall  
with some Particulars that will gratify the Cu-  
It bore Date, *March 7. 1686*, and was di-  
to the Reverend Mr. *Giles Firmin*, at *Ridge-*  
*Effex*. It runs thus :

*end and Dear Sir,*

AVE now by the good Hand of God upon  
me, weather'd out almost a Year, in this  
and thirsty Land, arriving here the thirtieth  
st *March*. I have not hitherto written to any  
st in *England*, but to my Son, and about his  
erns : Not at all into the Country, until I  
you this, to whom with my dear Brethren  
*Havers*, and Mr. *Scandrett*, I thought it my  
to give this first Salute. To them I tran-  
this as to yourself. It is to you all I most  
an Account of myself; in whose refreshing  
ship I have so happily liv'd, and weakly  
'd. I was well satisfied with my Call hi-  
(so were many others wiser and better) tho'  
not, yet, after one Year's Service, what the  
sign Disposer of all sent me for. The Se-  
of the Times threaten'd much my personal

“ that poor People I left upon my Heart, G O D not  
 “ having left himself without a Witness among them.  
 “ The Thing that carries it with me, is *Majus bo-*  
 “ *num Ecclesiae visibilis Universalis*, unto which *prim-*  
 “ *Instanti*, I was made a Minister: And I am well  
 “ assur'd *Jamaica* hath more Need of me, and of  
 “ many wiser and better, than any Part of *England*  
 “ hath. But now Sir, as to myself and Place here,  
 “ I found Sin very high, and Religion very low.  
 “ Here hath been great Want of fit Means to lay  
 “ a good Foundation by an ordain'd Minister, both  
 “ for the Word and Sacraments. A godly discreet  
 “ Officer of C H R I S T some Years ago, might have  
 “ done that Service to Souls in this Place, that may  
 “ not now be expected. There might by this Means  
 “ have been a People here, in some Church Order  
 “ train'd up and edify'd in the ordinary Use of all  
 “ C H R I S T's Ordinances: Whereas there is no  
 “ thing known here but a Form of Preaching on the  
 “ *Lord's Day*, and many that go on in the common  
 “ Road of the Publick Formality, may be said to  
 “ be as dead and senseless here, as almost any where  
 “ else: And the People dissatisfied with this, have  
 “ turn'd *Anabaptists*, and *Quakers*. So that the  
 “ Things of G O D and Salvation, are at a miser-  
 “ able Pass with us: How irrecoverable, I must not  
 “ determine. And yet the Goodness of G O D waits  
 “ so far to be gracious to us, as to allow one open,  
 “ free, peaceable, and numerous Meeting, on the  
 “ growing Hand: And as there is an open Door of  
 “ Opportunity, so there are not very many Adversa-  
 “ ries, especially of the governing Party, who are  
 “ the more moderate: And from them it is hop'd  
 “ the Duke will take his Measures and Impressions  
 “ when he comes. The Governor himself, in two  
 “ Visits I made him, twelve Miles from *Port Royal*,  
 “ at *Virgo del St Jago*, hath treated me with greater  
 “ Civility and Respect, than I think fit to express.  
 “ His Secretary likewise I have good Interest in,  
 “ having been some Nights at his House. He is a  
 “ sober Person, now upon the Point with us, for  
 “ Change of Air, in a bad Habit of Body. Our  
 “ Liberties are like to be as long-liv'd, as in any of  
 “ the

“ the King’s Plantations : For indeed they can hard-  
 “ ly be taken away without apparent Danger, if  
 “ not Ruin to the Island, considering the Multitude  
 “ of *Jews* upon the Point, and the many *Quakers*  
 “ there are, both here and in the Country Planta-  
 “ tions. The better Sort of Merchants and Mecha-  
 “ nicks adhere to us. And indeed I should be dis-  
 “ ingenuous, if upon this Head I should conceal  
 “ the Kindness of our Congregation, in allowing me a  
 “ liberal Maintenance. That is but needful, in that  
 “ this is one of the most expensive dear Places in  
 “ the known World, for all Manner of Provisions :  
 “ And yet ’tis the most proud and prodigal Place  
 “ that ever I beheld ; especially it is so as to the  
 “ Women among us. For a Cooper’s Wife shall  
 “ go forth, in the best flower’d Silks, and richest  
 “ Silver and Gold Lace that *England* can afford,  
 “ with a Couple of Negroes at her Tail, there be-  
 “ ing five Blacks to one White. The greatest Trade  
 “ of this Place, lies in bringing of these poor Crea-  
 “ tures like Sheep from *Guinea* hither, to sell them to  
 “ the home Plantations, and to the *Spanish* Factors that  
 “ buy them at 20 *l* per Head, or thereabouts. They  
 “ come as naked as they were born, and the Buy-  
 “ ers look in their Mouths, and survey their Joints  
 “ as if they were Horses in a Market. We have  
 “ few other Servants here but these Slaves, who are  
 “ bought with our Money, except some from *New-*  
 “ *gate*. These Negroes at their first coming, un-  
 “ derstand none of the *European* Languages, and  
 “ seldom learn *English* perfectly, no not even they  
 “ that are born here in our Houses. Of such Sub-  
 “ jects, I might write you many Sheets, but what  
 “ to my Purpose, you will say ? *Sed multa, imo ma-*  
 “ *xima desiderantur*. How thrives the Gospel in *Fa-*  
 “ *maica* ? What have you done for God at *Port*  
 “ *Royal* ? How many Souls have you converted by  
 “ a Year’s Preaching ? Alas Sir ! What an humbling  
 “ Providence it is, that I can give you no better  
 “ Answer to this great Question ! I can only say I  
 “ have made it my Business to treat among them,  
 “ of the great and necessary fundamental Truths and  
 “ Vitals of Christianity ; such as Man’s Misery by  
 “ Nature,

“ Nature, and GOD’s great Mercy towards fallen  
 “ Man in CHRIST; of Heaven and Hell, Faith  
 “ and Repentance, Justification and Sanctification,  
 “ the present evil World, and the Preciousness of  
 “ Time, and of Seasons of Grace: But that one  
 “ Soul hath been yet converted, is hid from me, tho’  
 “ I daily pray that the Gospel of GOD may find  
 “ out, and bring in his Elect, if he have any here;  
 “ and some would encourage me to think more is  
 “ done than I know of. I confess my Soul thirst-  
 “ eth for the first ripe Fruit of this blind and bar-  
 “ ren *Indian* Island, where Satan hath had, so long  
 “ and so strong a Throne, and where CHRIST  
 “ has been so great a Stranger. I like it not, that  
 “ in a whole Year’s plain Preaching, there is so lit-  
 “ tle visible Striving toward CHRIST, and casting  
 “ Satan out of so great Sinners. I told them that I  
 “ believe the first of CHRIST’s Market is usually  
 “ the best, and that GOD’s Elect are soon gather-  
 “ ed in a Place, and not suffer’d to loiter and trifle  
 “ with CHRIST’s Call for any long Time; *Psalms*  
 “ xviii. 44. And therefore, with Submission, in a  
 “ well governed Church, I should incline much,  
 “ (without Levity of Spirit) to the transporting of  
 “ godly gifted Ministers, from Places where their  
 “ Ministry has not been blessed, to try it in other  
 “ Places. Well; it is for a Lamentation, that as  
 “ this is not a Time of Reformation, so this should  
 “ not be a Place of Conversion; and that as the  
 “ Things of Religion go backward almost every  
 “ where, so at least they go so little forward here,  
 “ where Liberty is more enjoy’d than in most pro-  
 “ testant Countries, all the World over. But when  
 “ all is done, not by Might nor Power of Man, not  
 “ by our Spirit, but by the SPIRIT of the LORD,  
 “ the Mountains must melt and be made a Plain.  
 “ And for a Conclusion, I lament it, that the Preach-  
 “ er I found here (I hope a good Man) could by no  
 “ Means be persuaded, by me and the People  
 “ jointly, to continue, and carry on the Work of  
 “ GOD, in one Place, with one Shoulder, but  
 “ would needs run himself on a desperate Adven-  
 “ ture, without any Need, of carrying some with  
 “ him



“ him to plant and possess the *Isle of Providence*, that  
 “ had been twice depopulated and spoil’d by the  
 “ *Spaniard*, and is now attended with the Infelicity  
 “ of a Proclamation by the Governor of *Jamaica* to  
 “ call them back, under the Pain of Treason for  
 “ settling of a Government in any of the King’s  
 “ Dominions, without his Leave: For I am left  
 “ alone, having the heavy Work of the Place on my  
 “ weak Shoulders, being to preach two Sermons  
 “ every *Lord’s Day*; and yet studying and preaching  
 “ one Sermon here, is more spending than three in  
 “ *England*. The constant Heat is so consuming  
 “ Night and Day, that here is a continual Summer,  
 “ without the least Footsteps of a Winter, either  
 “ for Frost or Snow, Cold or Rain, or any sensi-  
 “ ble Shortness of Days. And indeed the Place is  
 “ so little desirable either for Company or Climate,  
 “ that without some signal Marks of God’s Blessing  
 “ on a Man’s Ministry, there seems small Encou-  
 “ ragement for staying, if either *England* or *New*  
 “ *England* were open. I am here depriv’d of Con-  
 “ verse both with Scholars and Christians, few here  
 “ even of the better Sort caring to see a Minister *quâ*  
 “ *talis*, out of the Pulpit; having no Time to spare  
 “ for, nor Spirit to entertain any mutual Edification in  
 “ more private Christian Communion. As the Wick-  
 “ ed here are more prophane than in *England*, so  
 “ the Professors (the few that there are) are more  
 “ lukewarm and worldly. Most of them are *Ana-*  
 “ *baptists* and *Independents*, whose Opinions I could  
 “ willingly wave, to carry on the great Work of  
 “ Godliness, and edifying in CHRIST, by all his  
 “ Ordinances. But most of them having been  
 “ Members of Congregations in *London*, and  
 “ elsewhere in *England*, excuse themselves from  
 “ living under any Pastoral Charge or Inspection  
 “ here. And for any Thing I see, the Thing sticks  
 “ not so much at Diversity of Principles one from  
 “ another, or from me, or any Tenaciousness of  
 “ their private Opinions, as a wretched *Laodicean*  
 “ Tepidity, and not caring that full Proof should be  
 “ made of any Ministry among them, in following  
 “ them

“ them close, for reforming loose Lives, and Heathenish Families.

“ And now I must heartily beg your continu'd  
 “ Prayers for me, that if it be his holy Will, I may  
 “ do my G O D some Service here, or at least I may  
 “ not loose the little Heat I brought, if I be not instrumental to increase it in others. It will greatly refresh me to hear from you all, how the  
 “ L O R D is pleas'd to deal with yourselves and Liberties. I hope you will most kindly salute in my  
 “ Name my Christian Friends and Acquaintance  
 “ with you, as you have Occasion : For you see if I  
 “ should begin to name them, this Paper will not  
 “ serve me to make an End. Now the good L O R D  
 “ that dwelt in the Bush dwell with you and yours,  
 “ and be with you all. So shall he still pray, who  
 “ is to you all three,

*Your unworthy much endeared  
 Brother,*

F. C.

*Pag. 647. Hinderley: Mr. ROBERT HOWLETT.* He afterwards liv'd at Colchester, and kept a School there.

*Ibid. Seylam: Mr. HABERGHAM.* His Name was SAMUEL. He and Mr. Samuel Petto wrote a Preface, to Mr. John Tillinghurst's Remains, publish'd by Mr. John Manning.

*Pag. 648. Rumberough: Mr. BENJAMIN FAIRFAX.* He was the Father of Mr. John Fairfax of Barking, and Mr. Nathanael Fairfax of Willisham. He was a very lively Preacher; and had great Success in converting Souls, to the Love of God and true Goodness.

*Ibid. Cross, It should be Sandcroft: Mr. SAMUEL PETTO.*

the Account of Mr. *Petto's* Works, instead of, *Revelation Revealed*, it should be, *The Revelation* *un'd*. And besides what he himself wrote, he in conjunction with Mr. *John Martin* of *Edgefield* in *Solk*, and Mr. *Frederick Woodall* of this County, publish'd a Tract intit. *The Preacher sent* ; or, *A Declaration of publick Preaching by some unordained*, 8vo. 1658.

1648. *Wrentham*: Mr. WILLIAM AMES, Mr. THOMAS KING. Add ; I have been inform'd that it was Mr. *John Philips* that was early ejected from this Living in 1662. He was however at that Time incapable of preaching, because of his Age and bodily Infirmities, he kept Possession of the Living, which he had in about fifty-five Years. He was chas'd out of *New England*, for his Nonconformity. *Mr Wren* would let none that were that Way in-d live in his Diocese. At his Return he brought with him to his former Station, an Inclination to the *New England* Discipline. He was a very pious and useful Preacher. His Sufferings made him study the Ecclesiastical Points in Controversy the more. He married *Elizabeth* the Sister of Doctor *William Ames*, and by his Means had no small Fur-nance in his Studies : And intimate Acquaintance with him, increas'd his Inclination to the Congrega-tional Way. He died in 1663, aged about seventy. He was one of the Assembly of Divines at *Winster*, as appears by the List of them, in which he is mention'd.

1648. WILLIAM AMES, M. A, was likewise ejected from *Wrentham*, and the next Parish *Frostend*. Having been in the Year 1648 settled as Co-pastor with his Uncle *Philips*, to the Church of *Wrentham* ; and preaching likewise Part of the *Lord's Day* at *Frostendon* for many Years. And at that Time, I suppose Mr. *Thomas* King, after Mr. *Philips's* great Decay, supplied at *Wrentham*. Mr. *Ames* died in the Year 1689 in the sixth Year of his Age. He was the Son of the famous

famous Dr. *William Ames*, (who after having been twelve Years Pastor at *Franequer*, was dismiss'd from thence, in order to his being Professor at *Roterodam* and died (not in 1639 as has been represented by some but) in 1633: And when a Child went over with his Mother to *New England*, where he had his Education at *Harvard-College*, and became a Graduate, in 1645, and return'd to *Old England*, and came to *Wrentham* in 1646. He was a very holy Man, of the Congregational Persuasion, and in all Respects an excellent Person.

He hath a Sermon in Print, intit. *The Saints Security against seducing Spirits*; or, *The anointing from the Holy One the best Teaching*; on 1 John ii. 20. Preach'd at *Paul's* before the Lord Mayor, Aldermen, &c. Nov. 5. 1651.

Pag. 648. *Hunsted*: Mr. SPURDANE, or SPURDEN. He was an useful Preacher.

*Ibid. Heveningham*: Mr. JAMES VOTIER. He publish'd, *A Discourse of Effectual Calling*, 8vo, 1658, being the Substance of several Sermons preached in this Town.

*Ibid. Sibton*: Mr. THOMAS DANSON, M. A. Add to the Account of his Works; *The Saints Perseverance*, asserted in its positive Ground against *Jeremy Ives*. *A Friendly Conference between a Paulist and a Galatian, in Defence of the Apostolick Doctrine of Justification*, 8vo. 1694. *A Synopsis of Quakerism, in Answer to W. Pen's Sandy Foundation shaken*; in six Sheets stitch'd.

There is some Account of this Mr. Danson in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1016, where among others there is this Passage: *That many have said that if his Juvenile Education had been among Orthodox Persons; and his Principles consequent to it, he might have done more Service for the Church of England, than for the Nonconformists. But it is not easy to say, whether this was intended for a Commendation, or to his Dispraise.*

Pag. 649. *Cranesford*: Mr. HENRY KING. Mr. Walker in his *Att.* Part II, p. 257, says, that he came to this Living in 1658, and lost it in 1662.

*Ibid.* *Layston*: Mr. EDMUND WYNCOPE, or WINCOP. He was born in *Middleton* in this County, in 1616; and after he had been at several Schools, he went to *Caius-College* in *Cambridge*, where he continu'd till he became M. A: And then return'd to *Middleton* the Place of his Birth, where for a while he kept a School, and practis'd Physick. All this while he was for Conformity in Judgment: But afterwards, upon hearing of Mr. Manning at *Troxford*, he became a Nonconformist; and then had deep Impressions of Religion upon his heart; and thereupon had much Conversation with the serious Christians that liv'd there, and was by them much confirm'd in his Apprehensions and Inclinations. He afterwards fell into Acquaintance with the pious Ministers of the same Judgment, who persuaded him to enter upon the Ministry, which he did not as yet done; and he complied. A rigorous Conformity being then no longer press'd as it had been formerly, he became Minister of that Town, the former Minister being dead. He afterwards removed to other Places; and at last to this Town of *Layston*, where he continu'd till 1662, when he was ejected for his Nonconformity. Some time after, he was for twenty-two Weeks imprison'd at *Blithedale*, meerly upon Suspicion of keeping private Meetings; for there was no Proof of it. He was at length call'd to be Pastor to a Congregational Church at *Wattlesfield* in this County, accepted the Invitation, and held on exercising his Ministry very privately, till Liberty was allow'd, soon after which he died. He was much admir'd and follow'd, and was very useful to many.

*Ibid.* *Woodbridge*: Mr. FREDERICK WOOD-  
ALL: A Man of Learning, Parts, and Piety: A  
Independent, and zealous for the fifth Monar-  
chy.

chy, and a considerable Sufferer after his Ejection. He died in the Town where he was silenc'd.

Pag. 649. *Combe*: Mr. RICHARD JENNINGS Add; I have had the Sight and Perusal of a Manuscript of his, intit. *A Catalogue of some of the remarkable Passages of God's Providences to me, in the Course of my Life*. I shall take the Liberty to transcribe a few Passages from thence, which I hope may be of the Benefit of others.

" After, four Years Abode in the University,  
 " the two latter whereof I had let the Reins loose  
 " to my youthful Affections, and wasted Time and  
 " Money profusely in riotous Courses, walking  
 " my Father's Garden in Ipswich, in the Beginning  
 " of April 1636, I had a sudden Injection darted  
 " into my Mind, *wherefore didst thou come into this*  
 " *World?* And Conscience secretly whispering to me:  
 " was for the Glory of God, I could not but be  
 " amaz'd and confounded, at the Thoughts of my  
 " former wicked Life. And meditating with myself  
 " self what Course I should take to cast off this  
 " wicked Company (without which I should never  
 " turn to God) I had a strong Impulse to go with  
 " Mr. Nathanael Rogers to New England, \* as the  
 " most probable way to effect it. And the Motion  
 " on was certainly of God in Mercy to my Soul.  
 " For whereas before I abhorred New England  
 " above any Place in the World, I had now a ve-  
 " ry strong Inclination to go. I communicated my  
 " Thoughts to my Mother who rejoiced much; but  
 " was not without some Fears I was not in earnest.  
 " Whereas my Desire to go was so ardent and im-  
 " vent, that I dreamt of it much in the Night  
 " and nothing could take me off from the Undertak-  
 " ing.

" My New England Voyage began June 1, 1637.  
 " While I was in the Ship I was sometimes affec-  
 " ted to Tears at Mr. Rogers's Sermons: But  
 " Love

\* See an Account of the Life of this Mr. Nathanael Rogers in  
 Dr. Cotton Mather's *Magnalia Christi Americana*, Book III. Page  
 114, &c. &c.

ove to sensual Pleasures was so great, that G O D  
ull'd once and again, and yet my Heart could hard-  
be persuaded to part with all for C H R I S T.  
n half Conversion I could easily assent to, but  
be divorc'd from all Sin, I could not be free  
of a long Time. In the Voyage we went  
rough many Storms and Difficulties, and cast  
ot Anchor in *Massachusetts Bay*, till November 16.

During my Abode with Mr. Rogers in his Fa-  
ily till Dec. 1638, many sweet heavenly Drop-  
ings from above fell upon my Soul. And in the  
pring in 1637, some previous Work of Convic-  
on having been before in the Ship, G O D in  
finite Mercy brought it I hope to a thorough  
onversion, and to the best of my Remembrance  
ought it about in this Manner.

Upon some private Discourse with Mr. Rogers  
s we were walking to hear a Lecture, when I  
ame Home and was retir'd, resolving to enter  
pon a narrow Search of my Heart and Ways,  
had on a sudden such a Flash of Joy darted in,  
s took me off from the Duty of Self-searching;  
nd possess'd me with a strong Confidence there  
as a thorough Work of Grace already. But  
hen the Flash was over, returning with more  
eriousness to the Work intended, I began to think  
at that Joy might be an Illusion of Satan. And  
hen I a second Time enter'd upon serious Re-  
ections, there was a second Flash of Joy after  
ie former Manner. But when it was over, I  
egan to suspect that both these were the Delu-  
ons of the Devil, because they tended to take  
f from a necessary Duty. O the Depths of Sa-  
ns Cunning, and his Enmity to Heart-searching!  
Through G O D's infinite Grace and Mercy, re-  
urning to the Work, and examining my Heart  
bout the Soundness of my Conversion, I could  
ot satisfy myself, that in all the Operations of  
he S P I R I T I had experienc'd, either in the Voy-  
ge, or in *New England*, I was effectually wrought  
pon sincerely to close with C H R I S T in the Pro-  
mise, and thereupon I pass'd Sentence upon my-  
elf as a Christless Wretch; and this was on a

" *Saturday Evening.* The Night following, (and  
 " no Wonder) was a Night of the greatest Horro  
 " that ever I endur'd, &c. But the next Day, God  
 " directed Mr. Rogers to preach pertinently to my  
 " Case, about the Greatness of the Sin of Unbe  
 " lief: And I was convinc'd that my immediat  
 " Duty was to believe, and not to stay in the Con  
 " dition wherein I was. Hereupon on the *Monday*  
 " Morning rising early, and laying aside all private  
 " Study, and bolting my Door I spent, several  
 " Hours in Prayer, with the greatest Fervency, and  
 " flowing of Tears, that ever I had either before  
 " or since. And a little before Noon, wrestling ex  
 " ceedingly with God to give me Faith, I found  
 " myself enabled by the Grace of God to throw  
 " my weary thirsty Soul into the Arms of God's  
 " Mercy in CHRIST, relying on the Promise in the  
 " Gospel, that he that believeth shall be saved,  
 " and had that Peace in believing, that through  
 " the Grace of God I han't wholly lost to  
 " this Day, though more than forty-eight Years  
 " since. \* I put down this last Clause that as oft  
 " as I read it, I may be wrapt up in the Admi-  
 " ration of the Grace of God, that after so ma-  
 " ny Triflings on my Part, such Inconstancy and un-  
 " even Walking, so much Deadness of Heart, Un-  
 " fruitfulness and Unthankfulness, God should not  
 " yet be a Terror to me, and hide his Face in  
 " dark Clouds. Some Cordia's I did now and then  
 " taste off after Conversion, especially on *Sabbath*  
 " *Days*, &c.

\* viz. in  
 1685.

" God wonderfully preserv'd our Ship in my  
 " Return from *New England*, in *December*, 1638.  
 " Through a strange Infatuation, when our Sea-  
 " men thought they were entring into *Plymouth*  
 " Harbour, we were but at *St Michael's Mount*,  
 " and went in among those Rocks, that when we  
 " beheld in the Morning, we could not but won-  
 " der at God's Goodness, we were not dash'd in  
 " Pieces. This Deliverance was on *Dec. 31. 1638*.

I shall mention yet one Thing more that he  
 cords, in referre  
 his Family.

*Division Co*



" when I laid down, I was in Debt about 160*l*,  
 " and had but little coming in for myself, Wife,  
 " and five Children, and was also some Years af-  
 " ter unjustly forc'd to discharge a Bond of 50*l*,  
 " and the educating and disposing of my three Sons  
 " stood me in about 200*l*, yet by God's merci-  
 " ful Providence by Degrees I discharg'd all my  
 " Debts.

Page. 654. *Needham*: Mr. THOMAS JAMES. A  
 very holy good Man, of the Congregational Persua-  
 sion. He had a pretty numerous Society after his  
 being silenc'd.

*Ibid. Willisham*: Mr. NATHANAEL FAIRFAX.  
 He was the younger Brother of Mr. John Fairfax  
 of Barking. He was an ingenious Man, a good  
 Scholar, and a very popular Preacher. He practis'd  
 Physick and had great Encouragement and Success  
 in it, and was called Dr. Fairfax. He was the Au-  
 thor of a Book intit. *The Selvidge of the World*:  
 Which has some Remarks in it, on Dr. Samuel  
 Parker's *Tentamina de Deo*, 8vo. 1674.

*Ibid. Bildeston*: Mr. SAMUEL WELD. He re-  
 tir'd hither in the Time of the War, from *Pickworth*  
 in *Lincolnshire*, where he was succeeded by Mr.  
*Drake*.

*Ibid. Beccles*: Mr. JOHN CLARK, and Mr. RO-  
 BERT OTTY.

Mr. JOHN CLARK came to *Beccles* in 1655.  
 See Dr. *Walker's Att.* Part II; p, 371.

Mr. ROBERT OTTY or OTTEE was the Son  
 of a Boddice-maker in *Yarmouth*, and was kept at  
 the *Latin* School till he was old enough to be em-  
 ploy'd in his Father's Trade, at which he wrought  
 several Years: But being very religious, and stu-  
 dious, he generally had his Bible before him when  
 he was at Work. His Inclination to Learning was  
 so strong, that nothing but an Apprehension that it  
 was his Duty to comply with the Will of his Fa-  
 r, could have made him easy in following the

the rest, was prevail'd with to pray with them afterwards to expound a Portion of Scripture both which he acquitted himself so well, raise the Wonder of the most intelligent who were then met together. Hereupon solemnly'd themselves to Mr. *Bridge*, (whose Judgment in that Respect was well known) desiring they would encourage this young Man, who appeared to them so fit, in applying himself to the Work of the Ministry. But some who having wanted a liberal Education had been by him encourag'd in another Way, not answering Expectation, he would not consent to their Importunity, without the Concurrence of *Brinsley*, who several Times discoursed with the young Man, and receiv'd full Satisfaction, as to his Knowledge in the Scriptures, his Gifts, his Serious Spirit, and Holiness of Conversation, and they thought fit to join in encourageing him, quitting their particular Business, to apply to the sacred Ministry. he accordingly did so, and was soon called to the Churches, where he met with good Acceptance, and great Success. He had an useful and edifying Ministry of Preaching, that met with Approbation and applause both from Ministers and private Christians of all Denominations. After his Ejectionment, he continu'd with the People among whom he had been labouring. and God continu'd to bless his

Life. He was Congregational in his Judgment : But of such remarkable Modesty and Moderation, as recommended him to the Esteem and Affection of such as differ'd from him. Dr. Collinges in particular was his intimate Friend, and had a singular Love and Value for him. He govern'd his People with such remarkable Prudence, that many thought his Gift of Government was little inferior to that of Preaching. He died about 1691. In that Year (and a little after his Death) a Piece was publish'd, entitled *Christ set forth*, in several Sermons upon the Seventh Chapter to the *Hebrews*, by Mr. Robert Ottee ; Prefac'd by Mr. Martin Finch, and Mr. William Bidbank.

Pag. 655. Stratford: Mr. JOHN ASTY. I am inform'd his Name was ROBERT. A Letter of Dr. Owen's to him may be seen, in the Collection of the Doctor's Sermons and Tracts. He has a Grandson that is Pastor to a Congregation of Dissenters in *Rope-makers Alley*, in *Moore-fields*.

*Ibid.* Haveril: Mr. STEPHEN SCANDRETT ; In the Account of him, pag. 658 ; lin, 29, instead of those Words *and died in a good old-Age, not many Tears since* ; let this be added : He died Dec. 8, 1706 : Aged 75. He was a Man of Primitive Piety and good Works. It was his Honour in a declining Age, when others disputed away Truths and Duties, to stand up in a vigorous Defence of both. He never declin'd his Work at home or abroad, but with an unwearied Diligence continu'd in it as long as he liv'd. He had two Disputations with George Whitehead and other Quakers. Besides his *Antidote against Quakerism*, he publish'd also, *Doctrine and Instructions, or a Catechism touching many weighty Points of Divinity*, 8vo, 1674.

*Ibid.* Somerlye : Mr. BARBER. His Name was EDMOND.

*Ibid.* Westhal: Mr. ROBERT FRANKLIN. After these Words, He was a great Sufferer for Nonconformity.

*formity*, let this be added; The first Time he was seiz'd was for Preaching at *Colebrook*, for which he was carried to *Ailesbury* Jail, and Warrants were sent out to seize upon his Goods. In 1684 he was seiz'd in his own House and carried to *New Prison* for refusing the *Corporation Oath*, and his Goods were sold. Some time after, he was laid hold on when he was Preaching in *Glovers Hall*, and carried before the Lord Mayor, and upon refusing the *Corporation Oath* as before, was committed to *Newgate*, for half a Year, where he met with eight Ministers more that were in upon the same Account. He was afterwards seiz'd on at ten a-Clock at Night at his House in *Bunhil Fields*, and carried to *New Prison*: And when releas'd, was forc'd to appear at every Session, and give in Bail: And so was perpetually almost harassed, till the Time of King *James's* Liberty. He was a plain serious Preacher, of great Gravity and Integrity: And was never known to baulk any Thing that he thought himself call'd to do or suffer.

Pag. 659. *Earl Stonham*: Mr. GEORGE COOPER. It should be Mr. HENRY COOPER.

*Ibid. Willisham*: Mr. JOHN FENWICK. Add; One of great Humility, and a good Conversation; but in low Circumstances.

*Ibid. Middleton*: Mr. WILLIAM MANNING. Add; He has a Printed Tract, intit. *Catholick Religion*; or, *The just Test or Character of every Person that in any Nation is accepted with God*. In some Discourses, upon *Acts* x. 35, 36. 12mo. 1686.

*Ibid. Wrentham*: Mr. AUGUSTINE PLUMSTED. He was not ejected at *Wrentham*, but Mr. *Philips*, and Mr. *Ames*, as has been hinted before; tho' he was afterwards Pastor of the Congregational Church in this Town, which I suppose is the Reason why his Name is set down at this Town, in the Lists which I have seen of the Ejected. At the Time of King *Charles's* Restoration, this Mr. *Plumsted* was Fellow of *Trinity-College* in *Cambridge*, whither he came

came from *Westminster School*, as King's Scholar, chosen by Dr. *Artemus*, at that Time Master of the College. He was forc'd to quit his Fellowship on the Account of his Nonconformity, before the passing the *Bartholomew Act*, soon after the Removal of Dr. *Wilkins* from the Mastership. Upon the coming of a new Master, he endeavour'd to pass his Degree of Master of Arts, but could not obtain it, on the Account of Nonconformity. Hereupon he left the University, and liv'd a private Life upon his Patrimony, which was spent; and for Want of constant Employment in Preaching, he applied himself to draw up and compose a peculiar Sort of Concordance, for the encouraging the Printing of which, he many Years after, publish'd Proposals, together with a Specimen of his Intentions.

His Design was a *Double Concordance* to the Bible; taking in the *English Translation*, and the *Original Hebrew and Greek* too. It was propos'd that a *Compleat Book*, with *Hebrew and Greek Indexes* should contain two hundred and fifty Sheets: That such a *Compleat Book in Quires* should be deliver'd to each Subscriber, who paid down ten Shillings at the Time of the Subscribing, and fifteen when a *Compleat Book* was deliver'd: And that the Undertakers, (who were *T. Parkhurst, H. Brome, R. Chiswel, J. Robinson, R. Pender, and W. Ketilby*) should be under penal Obligations, not to sell the Book to others, under three Shillings in Quires. And on the Backside of the Proposals were printed these Words:

“We have consider'd this Specimen of, *A Double Concordance*, and do think it will be of great Use, when the Whole is finish'd, and therefore encourage the Publishing, and subscribe for it upon the Terms propos'd:

*William Jones* Archbishop of *Canterbury*.  
*John* Bishop of *Bever*  
*J. T. Dean* of *Canterbury*  
*T. Brome* D.D.  
*Thomas Jones* D.D.

*Thomas Gale, D. D.**G. Burnet, D. D.**J. Williams.**William Hopkins.*

It was also subscrib'd for by several others ; and among the rest by Dr. Owen, who wrote an Epistle to be prefix'd to it.

The *Specimen* that was added was wholly upon the Word *Will*, which is the *Head-word* (as Mr. *Plumsted* call'd it) to which are reduc'd the Tenses of *Verbs, Participles, Adjectives, &c.* It is set down thus :

Will-eth-ed. Wilt. Would.  
Willing-ly. Wilfully.

Then follow the several *Hebrew Words* (ten in Number) to which the *English Word* answers ; and they are each of them distinguish'd by several *English and Hebrew Letters* set before them. Afterwards come eleven *Greek Words*, distinguish'd by the Letters of the *Greek Alphabet*. Then comes the *English Concordance* (different from *Newman's*) in three distinct Columns in *Folio*, reciting the several Places and Sentences in the Bible, where the Words *Will, Would, &c.* are to be found, according to the Order of the Books of the *Old and New Testament*. And each Quotation has a Mark set before it, referring to the *Hebrew or Greek Words* us'd in the Original ; with some other Marks that are in Part explain'd in the Account which the *Specimen* gives of the Design of the Work : Tho' it is likely, their Use was intend'd to be farther explain'd in the Book itself. Then there is a *Specimen of the Hebrew and Greek Indexes*, where one of the *Hebrew Words* for *Will* וְיָצַק is set down, with the several Acceptations and Uses of the Word in our *English Translation* ; and a Reference is made to some of the Texts where the Word is found : And the like is done for the *Greek*. The manifold Use of this *Concordance* is declar'd at the End of the *Specimen*. It is signified that it is helpful for the finding out *every*

for every material Word in the Bible : And that all the Texts for one and the same *Radical* Word might find their Way be found together, under one Head, in the Order of the Bible : The various Readings of Text and Margin might be compar'd : And the Number of *Hebrew* or *Greek* Words, for every principal *English* Word, and the several Texts in which this or that Word was us'd, might be discover'd : The Variety of Significations that every *Hebrew* or *Greek* Word was render'd in according to our Translation, might be seen in the *Hebrew* and *Greek* Index : And all the several Texts of Scripture where any *Hebrew* or *Greek* Word is so to be found, in its Variety of Significations, might in this Work be seen together ; for which Purpose there are two Alphabetical Tables of all *Hebrew* and *Greek* Words, with their several Significations. So that this Concordance is represented as more perfect than any *Hebrew* or *Greek* Concordance extant : And an Addition is made of several Texts for material Words, which Texts are not to be found in any *English* Concordance extant : And particularly more than one hundred Texts are added for this Word *Will*.

It must be own'd that Mr. Tuckie who was ejected  
from North, enter'd upon this Design before the first  
Edition of Newman's Concordance. He finish'd his  
Concordance according to Cotton's Concordance, and  
his Design reach'd no farther than the Original Ad-  
vers: But Mr. Prynne's copies the Copy of the  
Table, and began the Work anew after another  
Model; adding to it the Original Copy in the  
Text Mr. Prynne's new copy has been shown and  
found to be a perfect copy of the original of  
a former Concordance. It is, and has no other  
Substance in it as far as the Text is concerned  
as the original of the former Concordance has been  
found to be a perfect copy of the original of  
the former Concordance. It is, and has no other  
Substance in it as far as the Text is concerned  
as the original of the former Concordance has been  
found to be a perfect copy of the original of  
the former Concordance.

from the University very zealous for the Ceremonies of the Church ; but he had not been long Curate of *Codenham* to old Mr. *Chandler* before that Zeal of his very much abated. While he continu'd there, he married a Gentlewoman of a very good Family. He afterwards had a Living that was in the Gift of the *Charter-house*, near *Bishops Stortford*, in *Hertfordshire*. Upon the Breaking out of the Civil War, he went to *New England*, and had remov'd all his Effects in order to his settling there. But he had not been long there, before he had News of the Death of his Wife's Brother, upon which there was a good Estate that fell to her and another Sister, and this caus'd his Return back again to *Old England* ; and then he became Master of the Publick School in *Colchester*. He had not been there long, before he had an Impulse upon his Spirit that some remarkable Judgment would befall that Place ; upon which he determin'd to remove, and no Arguments could prevail with him to stay. In about half a Year's Time, that Town was besieg'd, (of which there was then no Prospect,) and the Hardships they went thro' were peculiar. From thence he went into *High Suffolk*, where his Wife's Estate lay. After his being silenc'd he liv'd at *Ipswich*, and sometimes preach'd there occasionally : But his principal Employment was the Teaching a School, for which he was peculiarly qualified, and he had good Success. He died in *Creting*, in 1679 or 1680, being near eighty Years of Age. He was a very useful Man, and of a blameless Conversation ; and very firm in his Non-conformity. He is mention'd again, *pag.* 843.

*Pag.* 660. *Littleburgh*, or *Rittleburgh* ; it should be *Kittleburgh* : Mr. HENRY STEPHENS : Add ; He was turn'd out in 1660, upon the Claim of the old Incumbent. He would not attempt to get another Living, but retir'd to *Woodbrige*, and preach'd with Mr. *Woodall*, till both were silenc'd and imprisoned.

*Ibid.* *Chippenham* : Mr. PARRE. To be omitted here, because mention'd before, *pag.* 118.



1660. Mr. HOWELL. He died in Suffolk County.

1. Mr. ZACHARY. He died in Suffolk County. Sermon and Directions. or, A Guide to Heaven. In a Sermon. Time was limited. The Doom of Hell.

1. Mr. ZACHARY. He died in Suffolk County. Sermon and Directions. or, A Guide to Heaven. In a Sermon. Time was limited. The Doom of Hell.

1. Mr. ZACHARY. He died in Suffolk County. Sermon and Directions. or, A Guide to Heaven. In a Sermon. Time was limited. The Doom of Hell.

conform, tho' the Father continu'd a Nonconformist. This *Mr. Miles Burkit*, I have before given an Account of, under the County of *Norfolk*. If he was severe about his *Tithes*, I am inclin'd to think he liv'd to repent it. If he paid no *Fifths*, the best of it was, that he to whom he should have paid them, was in no great Need of that Allowance. And if he neglected the Administration of the Sacraments, as the Doctor intimates, it was undoubtedly a Fault: And yet the Temper discover'd by the Parishioners might be therein a Temptation to him. Be his Faults what they would, (for which he seems to have suffer'd sufficiently) He had a Right to a Place, in what by a Flower of the Doctor's Rhetorick he calls my *Betholomew Legend*, tho' it was through a Mistake that he was mention'd here, since it was in *Norfolk* that he was ejected and silenc'd; and mention'd as conforming, when he liv'd and died a Nonconformist, though his Son conform'd and was a very worthy Man.

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## *The EJECTED, &c.*

IN THE

## County of SURREY.

*Pag. 664.* **L**AMBETH: *Mr. RAWLINSON.* His Name was JOHN. He was one of the Ministers that sign'd the Address of Thanks to King *Charles*, for his Declaration in 1661, the passing of which into a Law, would have had other guess Effects than could ever be expected from the *Act of Uniformity*. He was also one of the Commissioners at the *Savoy Conference*: And was much respected for his ministerial Abilities, Prudence, and *Piety*. A most friendly, humble, and obliging Person.

Pag. 667. *Mortlack*: Mr. DAVID CLARKSON, B. D.- He was Son of Mr. Robert Clarkson of *Bradford* in the County of *York*, where he was baptiz'd, March 3. 162 $\frac{1}{2}$ .

Dr. *Walker*, *Att.* Part II. p. 142, speaking of Mr. Peter Gunning, who was afterwards Bishop of *Ely*, says, that he was dispossess'd of his Fellowship in *Clare-Hall* and succeeded in it by this Mr. Clarkson, as Mr. Clarkson himself afterwards was, by his Pupil John Tillotson, then B. A, afterwards Archbishop of *Canterbury*. And he mentions it in a Way that looks as if he thought both were to blame: But as far as I can judge, with very little Reason. For neither did Mr. Clarkson immediately succeed Mr. Gunning, nor Mr. Tillotson Mr. Clarkson. Mr. Gunning was dispossess'd of his Fellowship in 1644; and another immediately succeeded him. And tho' it was Dr. Gunning's Fellowship, into which Dr. Tillotson afterwards succeeded, yet is it declar'd, after the strictest Inquiry into Matter of Fact, that when Mr. Tillotson came into it, it was made void by the Death of one, who had enjoy'd it several Years after Dr. Gunning left it. \* And that could not be Mr. Clarkson, who liv'd a great many Years after, his Pupil Tillotson's coming in his Room into the Fellowship of his Predecessor Mr. Gunning. And neither Mr. Clarkson, nor Archbishop Tillotson, succeeding Bishop Gunning in his Fellowship directly and immediately, there is no Room for Blame in the Case. For as Bishop *Burnet* observes upon the Occasion, though Men may consider the Avoidance that did immediately go before their Admittance, yet we shall not hear of any so scrupulous as to run the Enquiry farther. † But it was no Dishonour to Mr. Clarkson to come after such a Predecessor in his Fellowship as Dr. Gunning, or to have such a Successor as Dr. Tillotson.

\* See the Life of Archbishop Tillotson, p. 18.

At

† See Bishop *Burnet*'s Postscript, to his Reflections upon a Pamphlet entit. *Some Discourses upon Dr. Burnet and Dr. Tillotson*, occasioned by the late Funeral Sermon of the Former upon the Later, pag. 164-165.

At the End of the Account of Mr. *Clarkson*, pag. 668, let it be added, he died *June 14, 1686*. And to his *Works*, it may also be added, that his Funeral Sermon for Dr. *Owen*, may be met with in the Collection of that Doctor's Sermons, printed in *Folio, 1721*.

Pag. 669. *Warpleston*: Mr. GEORGE FARROLL. He was one of the *Triers* for this County.

*Ibid. Guilford*; Mr. JOHN MANSHIP. Add; After his being silenc'd he practis'd Physick.

*Ibid. West Horsley*; Mr. JOHN PLOT. He was another of the *Triers* for this County.

Pag. 670. *East and West Mouldsey*: Mr. JOHN JACKSON. The same Person as is taken Notice of, pag. 33, 34.

*Ibid. Fatcham*: Mr. JAMES FISHER. Dr. *Walker*, *Att. Part II, p. 6*, says, he was a Man of a very mean Character. But some that knew him well have assur'd me, that he was an honest upright Person, and very useful. That Author adds an Account of something very inhumane in this Mr. *Fisher's* Carriage to his Predecessor Dr. *Turner's* Lady, when big with Child, at his taking Possession of the Living: But though it is hard at this Distance to recover Particulars, as to a Matter of that Nature, with any Certainty, yet to me it seems most likely he has therein been misinform'd, both from Mr. *Fisher's* common Character, which was very remarkable for great Humanity, and Tenderness to the poor and distress'd of all Sorts and Ranks, all the while he was in Possession of the Living; and also from what was said by the present Incumbent of the Living, not long since to a Daughter of this Mr. *Fisher*, who was well known at *Darling*: Speaking to her of her Father, he told her that his Memory was to this Day precious at *Fatcham*, and would never die there. I believe most People will think it scarce credible, that one so well reported

d of, could be capable of such a Piece of Bar-  
 uity as Dr. *Walker* charges upon this good Man.

*Pag. 670. Meestham:* Mr. WILLIAM ANGEL,  
 L. A. This Parsonage (I am inform'd) is worth a-  
 bout 200*l* per Annum. Mr. *Angel* was the younger  
 son of a Gentleman in *Worcestershire*, and educated in  
 Christ-College, *Oxon*. When he first came to his Liv-  
 ing, he found many of his Parishioners very pro-  
 pious; but by his Endeavours and good Conversati-  
 on, some Reformation was produc'd. It was his  
 usual Way on the *Sabbath Day*, after Evening Ser-  
 mon, to go about the Parish with the Church-war-  
 ens and Constables, to prevent their accustomed  
 looseness on that Day. And though he had brought  
 them to a better Pass, yet when another Minister  
 succeeded in his Room, they took to their old Way  
 ringing their Bells. This was so offensive to Mr.  
*Angel*, that he requested his Successor, to give them  
 publick Notice to refrain from that Practice, at  
 least while he continu'd in the Place; and after that  
 notice, they never once did it afterwards, while he  
 liv'd. He was indeed generally belov'd by the Peo-  
 ple; and the Chief of them very earnestly press'd him  
 to stay amongst them, and offer'd him to get one to  
 succeed for him, in what he scrupled: But he told  
 them he could not like that another should do that  
 to him, which he himself did not approve of; and  
 that he was forc'd to leave them, to preserve Peace  
 within. He was a good Scholar, and a very practi-  
 cal Preacher. And when after his Ejectionment he  
 became a Schoolmaster, he took much Pains, and  
 bred a Number of good Scholars, of several Ranks  
 and Professions. He was very facetious and plea-  
 sant in Conversation; one of a publick Spirit, and  
 of great Moderation and Charity. He had a pecu-  
 liar Talent in reconciling such as were at Variance.  
 He was a Man of great Uprightness; and his End  
 was Peace.

On his Death-bed he gave Excellent Advice to  
 a young Man then beginning the World. He died in  
 March, 1684, in the fifty-fifth Year of his Age; and

lies interr'd in the Burying-ground in Old *Bethlehem*.

Pag. 670. *Culsdon*; it should be *Cowlesdon*: Mr. RICHARD ROBERTS. Another of the *Trinitarians* in this County.

Pag. 673. Mr. SMITH. This for any thing I know, may be the Mr. *Zachary Smith* mentioned pag. 690, 691.

And I have one to add to this County, that was wholly omitted before; viz.

*Chipstead*: Mr. CALEB TRENCHFIELD. I understand that a former Incumbent return'd to the Living in 1660; and Mr. *Trenchfield* never conform'd as a Minister afterwards: But having an Estate of his own at *Eltham* in *Kent*, went and liv'd there, and there kept School and died. He is the Author of two Tracts, the one intit. *Christian Chymistry*: Being several Observations, Historical, Occasional, and Scriptural; with suitable Applications: 8vo. The other, *A Cap of Grey Hairs, for a Green Head*. 8vo.

## *The EJECTED, &c.*

### IN THE

## County of SUSSEX.

Pag. 675. *PETWORTH*: Dr. FRANCIS CUNNINGHAM; At the End of the Account of him, let there be this Addition. He is severely reflected on for his Carriage towards that great Man Mr. *William Chillingworth*, and particularly for his Behaviour

haviour at his Grave, in which he buried his celebrated Book, with a vehement Invective, by the Lord Bishop of *Bangor*, now of *Sarum*, in his Letter Dr. *Snape*, printed before Mr. *de la Pillonier's* Reply Dr. *Snape's* Vindication, &c. pag. xlv ; and also Monsieur *des Maizeaux*, in his Historical and Critical Account of the Life and Writings of *William Willingworth*, Chancellor of the Church of *Sarum*, p. 315, &c. But I should think it might in this case moderate the Censure, to consider that in the account I had given of him, which I had from a particular Friend Mr. *Stretton*, (who knew him well as any Man,) it was own'd that he was disorder'd in his Brain. Whenever that is the Case, it is not at all to be wonder'd at, if a Man's Actions are unaccountable.

Pag. 681. *Brightling*: Mr. JOSEPH BENNET: Near the End of the Account of him, there are these Words; *He delighted in his ministerial Employment, and therefore took the Charge of a small People, about eight or ten Miles from his Dwelling; and though they could do little for him, he preach'd to them constantly. And when Age grew upon him, he went and settled among them at Hastings. Which I suppose may be thus alter'd.*

He much delighted in his ministerial Employment: And the People he had been related to, and had for several Years exercis'd his Ministry among, having their Meeting many Miles distant from *Hastings*, at a Place call'd *Hellingley*, and being disabled through Age from his Journeys, went

*Hastings*, where there was a Church rais'd by Mr. *Bernard* of *Lewis*, who found the Journeys too troublesome for him to attend so frequently as he had been us'd to do; and therefore he got Mr. *Terry* settled there as his Successor; and upon his being call'd away to *Hitchin*, Mr. *Bennet* in his old age went and settled there with his Family, and here spent the Remainder of his Days. And though that People could do very little for his Support, yet he was pleas'd, and thankful to the Divine Providence, that he was not laid aside wholly as

useless and unprofitable. And there (in a Place of great Opposition) he did by his peaceable and pleasant Conversation, conciliate the Favour and Friendship of very many, who were greatly prejudic'd against the Dissenters as such; so that they still continue to speak of him with Esteem and Respect.

Pag. 683. *Mayfield*: Mr. JOHN MAYNARD M. A. Add, After his Ejection, he liv'd in the Town, and was generally respected. Mr. Packer succeeded him, was fix'd on by the Patron, with his Approbation. He lies interr'd in the Church-yard of this Place, where he has a Tomb-stone, with this Inscription.

M. S.

R. R. Johan. Maynard. Coll: *Regin. Oxon. Art. Mag. Ingenio Sagaci, Re Historica periti, Aquis Moribus & Verendâ Gravitate Theologi, pariter & Concionatoris summè pii & Eruditi, qui per Annos XL Mayfieldensi Gregi (cò felici aut infelici magis) Lumen & Decus affulgit: Tandem seculi pertæsus, Calo Maturus, Christo Aeternum fruiturus hinc migravit, Jun. 7. 1665.*

*Hic quod Mortale erat exuendum deponi voluit.*

And to the List of his Works subjoin'd to the Account of him before given, a Tract should be added, intituled, *The Beauty and Order of the Creation display'd, in the six Days Work.*

Pag. 684. *Downton*: Mr. WILLIAM CORDERY: It should be CORDEROY. He was a Native of *Berkshire*, and bred at *Oxon*. He had a Wife and four Children at the Time of his Ejection.



he liv'd there, had a Family just in his Neighbourhood that was sorely visited with the Small Pox. And the two Families were so near each other, that there was but a little slender Partition and a Curtain between them. When Mr. *Speed* went to his Family Duty, the Woman in the sick Family adjoining us'd to draw the Curtain aside, and listen as well as she could to what was said; having made a Hole in the Voice might pass through to her, the more easily. And it pleas'd God, that by what Things she in this Manner heard from Mr. *Speed*, in reading and praying, the poor Woman was so wrought upon, as to become a serious Christian. Which Passage is taken Notice of by Mr. *Humphrey Philips*, in a MS Account of his own Life, that is in the Hands of some of his Friends: And Mr. *Philips* intimates that he had it from Mr. *Speed's* own Mouth.

Pag. 685. *Chichester*: Mr. WILLIAM MARTYN. Add, M. A, sometime Fellow of Merton College in Oxon. He wrote a Letter of Advice from an aged Pastor to his People: With the right Way of dying well, and a Map of the heavenly Canaan. Printed in 1681, 8vo. He died An. 1686 Ætat. 66, as appears from his Tomb-stone in Witney Church-yard in Oxfordshire, on which there is this Inscription:

Gulielmus Martin, A. M.

*Agro hoc Oppidoque Parentibus Honestis  
Oriundus, Col. Merton. Annos complures  
Socius; cujus Profunda Eruditio, Humilitas  
Sincera, intemerata Sanctitas,  
Exundans Charitas, indefessa felixque  
In Munere Pastoralis opera,  
Ævo ipsum suo, Memoriam  
Posteris commendarunt Seculis;  
Omnigenæ Rivulis Gratia, Oceano  
immersis Gloria,  
Mensis Augusti die tertio A.  
1686. Ætatis*

*Pag. 685. West Stoke:* Mr. THOMAS JACKSON. Add; He was very well skill'd in the Oriental Languages: And after his Ejectment, had several young Persons boarding in his House, whom he instructed; among whom was Mr. *John Oliffe*, who was his Scholar before he went to *Cambridge*. He was a Man of greater Latitude, than most of his Brethren in those Parts; and taking the *Oxford Oath*, continu'd till after 1665, to live in the Parish whence he had been turn'd out: But died not long after.

*Ibid. lin. 9. read Sir John Fagge.*

*Pag. 686. Arundel:* Mr. JOHN GOLDWIRE, Sen. Add; He lies buried in *Rumsey Church*: And upon his Grave-stone there, is this Inscription;

*In Memory of JOHN GOLDWIRE: A Pious and Learned Divine; who departed this Life the Twenty-second of May 1690; in the eighty-eighth Year of his Age.*

He and his Son taught School, one while at *Broadlands* near *Rumsey*; and afterwards at *Baddesty*.

*Pag. 688. Siddleham:* Mr. WILLIAM VOWSDEN. After he was ejected, he took an House without *Eastgate* in *Chichester*, where he dwelt many Years with his numerous Family. He had the same Blessing with many other of the ejected Nonconformists, viz. a suitable Yoke-fellow, who tho' a Gentlewoman by Birth and Education, yet suited herself in the whole of her Conduct and Behaviour, to the narrow Circumstances her Husband was in; doing her utmost for the Support of their six Children. But the providing Necessaries for so many, was so very expensive, notwithstanding all the good Gentlewoman's Industry and Frugality, that poor Mr. *Vowden* could not always pay for what he and his Family always stood in need of. He was once in  
or eight and thirty Shillings, for Shoes  
Family. and he was utterly unable

to pay any Part of it. His Creditor having in vain oft demanded, and long expected his Money, threaten'd to arrest him, if he did not bring it to him by the next *Friday* at farthest. This gave the good Man very great Uneasiness, and put him upon visiting several of his Friends: But so excessive was his Modesty, that when he was with them, he could not open his Mouth to make known his Case, or ask either the Gift or Loan of the Money he needed. On the *Friday* Morning, he walk'd from *Chichester* to *Westoke* to Mr. *Le Gay*, at whose House the ejected Ministers us'd to meet with kind Entertainment, and an hearty Welcome. That Gentleman was so liberal to the poor Nonconformists, that he may well be reckon'd among the most generous of their Friends in all that Part of the Country, by those that know what a small Estate he had, wherewith to bring up and provide for a numerous Family of fifteen Children, ten of which liv'd to be Men and Women, and dispos'd of in the World. But modest Mr. *Vowden* could not by all that he had seen and known of this Gentleman's Kindness, work himself up to so much Confidence, as to tell him his Case: And so took his leave, without saying any Thing of his present Necessity. But Mr. *Le Gay* accompanying him some Part of the Way, just at parting from him, put some Money into his Hand, which the poor Man receiv'd very thankfully, and nor without owning and admiring the Providence of God toward him, when upon telling the Money, as soon as his Benefactor was out of Sight, he found it to be just the very Sum that he was oblig'd to pay that very Day, to prevent his being arrested the next.

He continu'd in *Sussex* till 1684, when he accepted of the kind Offer made him by a Son which his Wife had by a former Husband, to come and dwell with him here in *London*, his Wife being dead, and his own fix'd  
dispos'd of, and  
been many Years  
ed with the  
being a City

sent him to take Possession of that City which has Foundations, whose Builder and Maker is God.

. Pag. 688. *Felpham*: Mr. JOHN GOLDWIRE, Jun. At the End of the Account of him, instead of *Rumsey in this County*, it should be *Rumsey in Hampshire*: To which may be added, that he continu'd preaching there nineteen Years, and died Dec. 9. 1713, aged eighty-three.

. *Ibid.* *Shipley*; Mr. JOHN EULKLY: It should be BULKLY. After his Ejectment, he was a Sort of an Itinerant, going about from one Minister and Friend's House to another, and staying a short while with each.

*Ibid.* *Billinghurst*; Mr. WILLIAM WILSON, M. A. His Father was a strict Conformist Minister: But the Principles of the Father had no Influence upon the Son, after he once arriv'd at an Age to be capable of judging for himself.

He was sent into *Wales* to be instructed in Grammar Learning: And whilst he was a School-boy there, stood Godfather to a Child; which created him much Uneasiness afterwards. He remember'd how solemnly he had promis'd and vow'd to take Care of the religious Education of that Child, and could not do it, because she was in *Wales*, and he in *England*. And indeed there has often been Occasion to observe, that the humane Invention of Godfathers tends to render the Minds of conscientious Persons uneasy, and to increase the Guilt of the wicked and careless. Having gotten a competent Acquaintance with the learned Languages, he removed from *Wales* to *Cambridge*, where he continu'd till he took his Degrees, and then was invited to this Parish, where with great Diligence, Faithfulness, and Importunity, he labour'd to win Souls to CHRIST, and promote serious Religion, for the Space of about ten Years together. And his Life and Ministry were no Contradiction, but very agreeable. He invit'd Persons to be in earnest for practical Godliness by his exemplary Conversation out of the Pulpit,

Pulpit, as well as his warm Sermons in it. Safe could he say with the Apostle, 2 Cor. xii. 14. *I will not be burthensome unto you ; for I seek not yours but you.* He did not indeed preach gratis with Reference to the whole Parish ; and yet he was not burthensome to any of the Parishioners. Such as were in mean Circumstances he excus'd from paying their Tithes, tho' he could as ill spare it as many others that insist upon them, while they starve their Parishioners. But he had not so learned CHRIST. He would not do any Thing that might prejudice Persons against the Ministry, or tempt them to charge those that officiated in it with Coverousness or Cruelty. At the same Time he acquir'd the Love and Good-will of his good Parishioners : And yet was separated from them by the Fatal *Bartholomew*. When he was ejected both he and his Wife were young, and they had four small Children, and but little to subsist on : But teaching School, and living in his own Parish, where he was well belov'd, he had good Encouragement. He continu'd also preaching privately, tho' he met with Opposition. He had not been long ejected before a Friend wrote him an exhorting Letter about it, to which he returned a free Answer, which having fallen into my Hands, I shall here insert it.

*Honour'd Sir,*

“ **T**HAT the late *Act for Uniformity* hath oured  
 “ me from being the Minister of this Place,  
 “ I acknowledge ; and also that it denieth me the  
 “ publick Exercise of the Office of a Minister, I  
 “ confess : But that I am still a Minister of the  
 “ Gospel, I think will be granted by all. So that  
 “ should I execute the Office of a Minister in any  
 “ Part of the Church visible, I should do but what I  
 “ lawfully might ; I could not be said to invade  
 “ another Man's Calling : For being once set apart  
 “ for that Office, I suppose that Character remains  
 “ indelible. I have still an habitual Aptitude to it  
 “ You will say perhaps that the *Laws of the K*

dom, to which I am bound, disallow it; and therefore I cannot here lawfully do it. I acknowledge that I am bound to the Laws of the Kingdom, so far as they are agreeable with, or subservient to the Laws of GOD: But if the Laws of Men seem at least to me to thwart the Laws of GOD, I must then keep close to the Laws of GOD, and expose myself to the Penalties of the Laws of Men. That any Practice of mine hath bred any Division in the Parish I may safely deny, except it be my Example (which is more than I know if it hath, and more than I can help; it being *Scandalum acceptum, non datum*) in not conforming. That another will not conform merely because I do not, (if there be any such) is no Fault of mine, so long as I do not in Word or Writing dissuade him from it. This I may safely affirm, that Mr. Oram hath not had at any Time, (however he hath represented me to you,) the less Auditory for me, since he had the Place. Yea I have been instrumental to keep some to the Church, who else for ought that I could discern would have absented themselves wholly. That I have studied Disturbance cannot (as I suppose) well be said of me, except I had either plotted and contrived somewhat against the State or Church, or else dissuaded some from their Obedience to his Majesty; both which I may safely deny myself to have done in the least. Those that come not to hear Mr. Oram, or not to communicate with him in the Sacrament now, would not do it were I a thousand Miles off. For the Ground for their Non-Communion is not in me, but himself as I suppose. Sir I will assure you my Nonconformity hath not been out of any private Humour, (whatever Men may judge of me) but purely to satisfy my own Breast. What some have inform'd you of, as touching my private Meetings, and administering the Sacrament, it was not upon their own Knowledge, but upon flying Report, and the Surmises of Men. To me it seems strange, and very hard Measure, that there should be that Partiality I find there is; that

“ those

" those that are but supposed to be *Presbyterians*,  
 " and but suspected to have private Meetings,  
 " should be more taken notice of and sentenc'd,  
 " than the *Quakers* and *Anabaptists*, I had almost  
 " said the *Papists* too, (who are equally bound to the  
 " Laws of the Kingdom with others,) who do (as  
 " I believe) meet when, and where, and as often,  
 " and as many as they please, and little or no No-  
 " tice is taken of it, as I hear off of late. I will  
 " assure you that I shall (the Lord assisting me)  
 " endeavour to walk unblameably, and beware of  
 " Offences; and in all I do, seek to satisfy my own  
 " Conscience, in walking by Rule, whatever comes  
 " of it; that if I do suffer it may be for well-do-  
 " ing, and not as an evil Doer. It is far better for  
 " me to have all the World about my Ears, than  
 " have God an Enemy, and Conscience an Accu-  
 " ser. In that you have been pleas'd to plead my  
 " Cause and vindicate me behind my Back, I ac-  
 " knowledge myself much obliged: And shall ma-  
 " nifest it (seeing no other Opportunity offers itself)  
 " in praying for you and yours; and shall remain  
 " still

*Tours to be commanded  
 in what I may,*

*Billinghurst,*  
 Jan. 16. 1663.

Wil. Wilson

At length he was prosecuted for Teaching School  
 and Preaching. His two greatest Enemies were a  
 neighbouring Justice, and the Parson that succeeded  
 him in the Parish. The Justice threaten'd he would  
 have him dead or alive, and make him rot in a Jail:  
 But he went first to rot in the Grave. The Parson  
 was so violent, that he directed the Officers how to  
 apprehend him; and he vented his Malice upon  
 Mr. Wilson's Family after his Death; which look'd  
 so much the worse, because it was well known his  
 Interest help'd to bring him into the Parish: His  
 blind Zeal knows no Oblivion. At length the  
 the Parson's

choly, it occasion'd dreadful Horror to him to think he had been so troublesome to Mr. *Wilson* and his Family, to which he afterwards grew more favourable: And then the pious Dissenters became his most delightful Companions, and continu'd so for many Years. But as for Mr. *Wilson*, tho' several Warrants were issu'd out against him, and several Attempts made to take him, and he often escap'd but narrowly, yet God so preserv'd him that he never fell into their Hands. When he could not be safe at home, his usual Refuge was the House of Dr. *Banks* a neighbouring Conformist Minister, where he lay unsuspected; no one imagining he was gone thither for Shelter. At length he was forc'd to lay down his School; and then he purchas'd a small Farm, which his Wife and Servants manag'd: But he held on preaching, when he could get an Auditory, at his own House or elsewhere. His Heart was so set upon ministerial Service, that in his last Illness nothing was more grievous to him, than his being thereby taken off from his beloved Work: And when another ejected Minister Mr. *Matthew Woodman* came to visit him in his Sickness, and asked him what Petitions he would have put up to God, he answer'd, that he would either be pleas'd to restore him speedily to his ministerial Labours, or else receive him to Glory; the latter of which Requests was answer'd, when he was about forty Years of Age, having surviv'd his Ejection about seven Years. He in the latter Part of his Life discovered great Satisfaction in his Nonconformity, and a firm Dependence on the Promises of God for those whom he was to leave behind him, who found the Promises he depended on abundantly made good to them, to their great Comfort, not without the Observation of many others. Sir *Harry Goring* among other Gentlemen had a great Value for this good Man, and manifested it upon all Occasions.

Pag. 688. *Nuthurst*: Mr. ROBERT FISH. Add, he went young into the Ministry. He was a very affectionate popular Preacher, and of a most



affable Temper. When he was ejected, he had a Wife and four or five young Children to maintain, and his whole Estate amounted but to 18 *l* per Annum; and that it might go the farther, he sometimes taught School. He continu'd the Exercise of his Ministry in all the Rigours of King Charles's Reign, without Fear, though he was often not a little expos'd, by Reason of Warrants out against him. He was sometimes reduc'd to great Straights, And particularly God at such a Season was pleas'd in Answer to his Prayers to send him in an extraordinary Sum he wanted by an unknown Hand; and he on his dying Day knew not from whence it came. He was of a sickly Constitution, and yet when he was engag'd in ministerial Service, he us'd to speak with Vehemence. Some Friends of his attempting to dissuade him from it, he replied to them in this Manner: *If Persons, said he, Cry Fire, Fire, in an unconcerned Way and Manner, who will take Notice of it?* He died about the seventieth Year of his Age. His Funeral Sermon was preach'd by Mr. Peter Lob, from *Phil. i. 21.*

*Pag. 689. Barlavington, or Hayshot; Mr. RICHARD GARRET.* He continu'd living in the Place where he was ejected. He was a very serious Preacher, and several of his Neighbours continu'd hearing him notwithstanding that they were great Strangers to that Life of Religion and Power of Godliness, which this good Man study'd to his utmost to promote. Living not many Miles from *Petworth*, he usually walk'd thither every Monday: And in one of those Walks, a Country Fellow that had been a Hearer the Day before, and like the *Jews* mentioned *Acts vii. 54*, been cut to the Heart, by some sermon he had deliver'd, came up to him with his Sword upon his Shoulder, and in a mighty Rage told him he would be the Death of him; for he was sure he was a Witch, he having told him the Day before what no man in the World knew of him, his name and the like. And so he was carried off, and afterwards was found dead.

Farret was first accosted in this Manner by this ignorant Wretch, he was not a little terrify'd : by soft Answers, and mild and serious Discourse, length so far turn'd away his Wrath, that the Felicitie'd, without using any other Instrument of his and Revenge on the good old Man, then venom'd Tongue, with which at his first On-loaded him with most bitter Revillings.

p. 690. Glyne; (It should be Glynde) Mr. ZACHARY SMITH. He has in Print, *Life in Death, living Faith of a dying Saint*, from Prov. : *A Funeral Sermon for Mrs. Mary Morley.*

p. 691. Bucksted: Mr. STEPHEN STREET. is the same Person as is mention'd pag. 387, the Isle of Thanet in the County of Kent. He only had the Living of Bucksted, but Ugfield parish was join'd with it; and he had another Minister to assist him. When he was ejected he had a Wife and six Children. He took Pains in preaching and catechizing the Youth; was charitable to the Poor. After his being ejected he retir'd to London, and shortly after died.

p. 692. Radmill: Mr. HENRY GODMAN. Add, 1, of Peter-house in Cambridge.

p. 693. Wartling: Mr. MOORE. It should be Mr. JOHN MOORE. In 1680 there was publish'd a small Tract in 8vo, intit. *A Warning to Men, &c. in a Relation of the horrid Murder committed by Robert Bringhurst on his Friend and self, at Lewes in Sussex, 1679.* The Friend thus refer'd to in this Account, was the son of this Mr. Moore, who was Apprentice to a Cooper in Lewes, and was about twenty-two of Age, and had at that Time in his Possession an Estate of about 70*l* per An. This young Man was very intimate with another young Man, his Neighbour, who was newly arriv'd from a travelling out, and a seemingly well-bred Gentleman, but basely bore Malice against

against young *Moore*, and most treacherously and barbarously poison'd him; and being detected, afterwards dispatch'd himself. This could not but be an Heart-breaking Sorrow to the poor Father.

*Pag. 693. West Grinstead: Mr. JOHN TRECROSS, or TRECROFT.* Dr. *Walker* says, that this Mr. *Tredcroft* paid an Annuity of 24 *l* per An. to Mr. *G. Vinter*, the Chair Man of one of the sequestering Committees in *Sussex*, Part II. p. 94, and gives the Form of a Receipt. That does not signify, upon what Consideration the Annuity was allow'd: But supposing it to have been as the Doctor suspects, I suppose he knows that Annual allowances to Patrons, are not Things unheard of in the establish'd Church, notwithstanding the Oath taken to the contrary. I could give him a frequent Instance.

*Ibid. East Dean: Mr. WILLIAM WALLACE.* Dr. *Walker*, Part II. p. 275, mentions one *German*, as being in this sequestred Living till the Restoration.

*Pag. 694. Slynford; (it should have been Slynfold:)* Mr. MATTHEW WOODMAN: Add, M. A. of *Magdalen-Hall* in *Oxon*, where he had Mr. *Nathaniel Tredcroft* for his Tutor. His Father was a Minister, and his Grandfather suffer'd Martyrdom at *Lewes* in *Sussex* in the Reign of Queen *Mary*. His Piety was remarkable when he was at the University. His Living of *Slynfold* is one of the best in those Parts, being reckon'd worth 300 *l* per An. When he was ejected from thence, he had nine Children; and liv'd upon what he had of his own. He was a meek mild Man, and of moderate Principles. Some time before the *Act of Uniformity* took Place, Dr. *King* who conform'd and was made Bishop of *Chichester*, was importunate with Mr. *Woodman* to conform with him; and promis'd him his utmost Interest for the Deanry of that Diocese. His ancient Mother being warm against Conformity, and thinking upon Discourse that this Son

ers would comply with the Times, and dying before the Act took Place, left a thousand Pounds to his younger Brother, which she had otherwise left him. On the other Hand, his Wife's Father, who was a Councillor and Justice of Peace, and had a considerable Estate, would never suffer him to come near him, nor give him any Thing, because he did not conform. He continu'd preaching after the Law silenc'd him; and far'd much better than any of his Brethren, not being disturb'd. His Marriage was so inoffensive that he was universally lov'd. The Corporation Act drove him to *Horsham*, where he continu'd to his dying Day, preaching to the People always gratis. Here he was often in troubles, and once imprison'd and under Bail a considerable while. He and Mr. *Fish* resolv'd never to leave their People at *Horsham* and *Ockley*. He was a Man of great Worth, and his Memory is to this day sweet and fragrant to the surviving Inhabitants of those Parts. He died in March 1683 in his sixty-seventh Year, and lies buried in *Horsham* Church, under a Tomb-stone on which Mr. *Fish* wrote an Epitaph.

Page 696. *Eastham*; It should be *Eartham*: Mr. GEORGE FREEMAN. Dr. Walker, *Att. Part II*, p. 13, says, that he had the Character of an active *K*— in those Times; without saying in what way in this way, any Man may be wounded out of Will, without any Reason at all. All that I can say, is, that if he really deserv'd that Character, it had been no matter if he had been ejected before he surrender'd to Mr. *Glyd* whom the Doctor speaks of. And yet it is notorious he was silenc'd by the Act, which was what my taking Notice of him was design'd to intimate.

*Ibid.* Bignor. Mr. THOMAS REEVES. Dr. Walker, *Att. Part II*, p. 273, calls him *PEASE* or *BEOS*. He says he was esteemed by all a Rank *Cave*. The I confess is plain *Eng. ish*. But I should have been before the Doctor pretended to brand him with such a Character, he should have taken Care to read  
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been sure to have his right Name : For without this, it is plain another may suffer in his Memory, very undeservedly

*Pag. 697. Wollavington.* I am inform'd that either here, or somewhere in this Neighbourhood, was silenc'd Mr. JOHN WILLIS, a Son of Mr. John Willis of Pinnor, and younger Brother of Mr. Thomas Willis, turn'd out from *Heathfield* near *Taunton* in *Somerset*. He was single when ejected, his Wife dying a little before, without leaving him any Child. In some time after his being silenc'd, he married one of the Daughters of the eminent Religious Mr. Peter Le Gay, in whom the Words of *Bildad*, *Job* viii. 7, were fulfill'd Literally : For at his Beginning was small, yet his latter End did greatly encrease. For this worthy Person left *France* when *Lewis XIII* oppress'd his Protestant Subjects, and besieg'd and took *Rochel*, bringing little or nothing with him. After he had been a while in *England*, he was greatly surpriz'd to meet a young Gentlewoman in the *Street* at *Southampton*, whom he had courted in *France* for a Wife. They renew'd their Conversation and Acquaintance, and married; and by an extraordinary Blessing of God upon his Diligence and Industry in Merchandizing, he in a few Years so encreas'd his Substance, that he bought the Estate of *Westoke*, where he liv'd in great Credit and Reputation to the Day of his Death. Mr. Willis marrying one of his Daughters, dwelt with the Father in Law, and preach'd in his House, to a Number beside the Family. But his Wife dying, and leaving him two Children, and he marrying again, left Mr. Le Gay's House, and went to *Chichester*, where he preach'd for a while very privately : But it pleas'd God to put an End to his Life and Labours, at about forty Years of Age, before King *Charles* gave forth his *Indulgence*.

*Ibid.* Mr. JOHN BRETT of *Lewes*, M. A. He was bred in *Cambridge* : Was a good Scholar, and of a sweet Temper. He had several young Gentlemen under his Care, and preach'd occasionally, as well

well as practis'd Physick, with good Acceptance and Success. Living at *Mayfield* he would be often at *Tunbridge Wells* in the Summer-season: And died in *August*, 1678.

*Pag. 697.* Mr. JOHN CROUCH, of *Lewes*. He had his Education at *Oxford*. He never was Pastor to any Congregation, but sometimes preach'd occasionally in the Country, and sometimes resided at *London*.

*Ibid.* Mr. JOHN PANTON, M. A, mention'd before *pag. 75.* Of *All-Souls* in *Oxon*. He preach'd near the University before his Ejectment, and afterwards practis'd Physick in the City of *London*. His Brother Mr. Henry Pantton, practis'd Physick at *Lewes*, but never preach'd.

*Pag. 698. lin. 2.* Mr. JOHN WALWIN of *Fitz-Alsworth* is mention'd as conforming afterwards. Dr. *Walker*, *Att. Part II. p. 275*, gives him a dismal Character. He says, he was a Fellow of a profligate Life, and had gone about the Country, riding into the Churches to disturb the Service, &c. And that once when he did so, he call'd out aloud to the Congregation as they were singing the *Psalm*, and told them he thought them extremely merry, without Pot or Pipe. But I doubt the Doctor will find his telling such Stories could not answer his End, when this Man was allow'd still to continue a Preacher, upon his conforming, while other excellent Persons of great Worth were silenc'd, for not complying with Things which the Imposers themselves own'd to be indifferent.

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# NORTH WALES.

*The* EJECTED, &c.

IN

FLINTSHIRE.

Pag. 698. **WORTHENBURY:** Mr. PHILIP HENRY. At the End of the Account of him, let it be added, that since the Publication of my Second Edition, Mr. Tong printed an Account of Mr. *Matthew Henry*, in 8vo, who was Son of the said Mr. *Philip Henry*, and a Son every Way worthy of such a Father. It from thence appears that the said Mr. *Matthew Henry* was born at *Broad Oak* in *Flintshire*, Octob. 18. 1662, near two Months after the *Black Bartholomew*. He had serious Impressions of Religion from his Childhood; and was introduc'd into Grammar Learning by Mr. *William Turner*, Vicar of *Walburton* in *Sussex*, who liv'd at that Time with his Father; and his Father carried him on in it, and he continu'd under his Eye and Care till he was about eighteen Years of Age; by which Time, he was very expert in the learned Languages, and especially in the *Hebrew*. In the Year 1680, he was sent to *London*, and plac'd in the Family, and under the Care of Mr. *Thomas Doolittle*, who liv'd then at *Islington*: And after some time he return'd to his Father's House, pursuing his Studies with great Application, and eminently growing in Wisdom and Grace. In April 1685 he came again to *London*, and went to *Grays-Inn*, and follow'd the Study

[illegible]



Funeral Sermon was preach'd by Mr. *George Hammond*, from 2 *Tim.* ii. 15.

*Pag.* 708. *Bangor*: Mr. *Fogg, Sen.* His Name was *ROBERT*. He here succeeded Mr. *Henry Bridgeman*. See Dr. *Walker*, P. II. p. 212. In the latter Part of his Time he liv'd alone and had no one with him: But he gave a Friend of his, (Mr. *King*) an Order, if he did not appear within such a Time, to break open his Door. He usually kept his Coffin by him. He was a Man of strong Passions, and had some particular Fancies; but his strict Piety was eminent and remarkable. He had been a very active Man in the Parliament Times. When Prince *Rupert* took *Bolton* and put so many to the Sword, he had a narrow Escape. Having set his Man to wait with two Horses at a certain Place, he determin'd if the Town was taken, to ride for his Life: But when he came thither, his Man and the Horses were gone. He happened to meet with another Horse, and made use of that and escap'd, or else he had lost his Life; for the Prince had a particular Aim at him. In the War-time, he married his second Wife, who prov'd a *Papist*; and her Sons were in the King's Army, and much inrag'd against their Father in Law. One of them came to the Town where he liv'd, and sent him a Challenge. Without letting his Wife know any Thing of the Matter, he took his Sword under his Coat and met him, and so humbled the young Man that he was glad to be reconcil'd. When his Wife afterwards understood it, she was so far from being displeas'd at it, as to say, that if her Husband had not humbled him she should never have lov'd him. About the Year 1660, one came to him to have his Child baptiz'd, but would have it cross'd. Said he to the Man, I will not cross it: But if you will go to my Son *Roland*, he will cross it, and cross thee, and cross me too. He went constantly to Church at *Namptwich* or *Acton*, and preach'd after Sermon on the *Lord's Days*, and also on the Week-days. He had a strong Body, and a stern Countenance. Mr.     was on his Death-bed, his Son     was with him. He spake much

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*Pag. 712.* At the End of the Account of Mr. HUGH OWEN, let this be added;

He had a Son, Mr. *John Owen*, who was bred to the Ministry, among the Dissenters, who died about thirty Years of Age; of whom see Mr. *Tong's Life of Mr. Matthew Henry*, p. 277.

This Mr. *Hugh Owen*, was also some time assisted by Mr. *James Owen*, who was a very considerable Man, and was afterwards of *Qwestry and Salep*: And an Account of his Life and Writings was publish'd by his Brother Mr. *Charles Owen* of *Warrington* in 8vo, 1709. There are also some hints concerning him, in Mr. *Tong's Life of Mr. Matthew Henry*, p. 282, 283. He was very useful in the Capacity of a Tutor, to several Persons that are now doing God good Service, both in Church and State.

*Pag. 716. Llanvaier*: Mr. JONATHAN ROBERTS Add; he was educated in *Oxford*.

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## SOUTH WALES.

*The EJECTED, &c.*

IN THE

County of CARDIGAN.

*OF THE CARDIGAN*: Mr. CHARLES PRICE Add; He was a Native of *Radnor* and some Years in this County.

## SOUTH WALES.

**In Glamorgan.** He was diligent in his pastoral Work, and edifying in his private Discourses. After the Restoration he pass'd into England, and liv'd and died at Hammer-smith, near London.

**Pag. 716. Bangor: Mr. JOHN PUGH.** Add: He was born in this County. He was remarkably call'd home to God by the Gospel: For when he join'd the Sabbath in the Morning, he sung an Evening Sermon the same Day, became a New Creature. In process of Time he was call'd to the Ministry, and ordain'd by Presbyters. Though his acquir'd Parts were not remarkable, yet his Zeal was great, and he was indefatigably diligent, and industrious, and his Labours were crown'd with Success. He serv'd the Congregation at Kellan several Years. After the Restoration he was much tempted to conform: His great Patron David Lloyd Gwyn, offer'd him a rich Parsonage: But he durst not accept it. He died soon after the Uniformity Act took Place.

**Ibid. Llandeovraigge; Mr. EVAN HUGHES.** Add: He drew his first Breath in this County. He was scripturally ordain'd. He was a very plain and affectionate Preacher, and did good to many. He had various Trials and Difficulties; but his Patience was exemplary. He was but low in the World, and yet contented and easy.

**Ibid. Tregaron: Mr. JAMES HARRIS.** Add: He was born in this County. He was a very plain and affectionate Preacher, and did good to many. He had various Trials and Difficulties; but his Patience was exemplary. He was but low in the World, and yet contented and easy.

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not give over Preaching to his dying day; and he liv'd to a good old-Age. He also is mention'd by Dr. *Walker*, Part I. p. 158, as receiving a Salary, both in *Brecon* and *Radnor*.

**Mr. RODERICK THOMAS.** He was design'd and brought up for the Ministry in the *Church of England*, but his Thoughts afterwards took another Turn. He and Mr. *Evan Hughes* were ordain'd together by Presbyters. He for some Years serv'd the Parish of *Llanibangel Croyddyn* in this County. He was once prevail'd with by his Friends to read the *Englisk Liturgy*, but was troubled for it ever after, and would never return to it any more.

*Pag. 716. Llanbadern Vawre:* **Mr. DAVID JONES.** Born in this County, and well educated. He was a Man of good Learning. He was ordain'd by Presbyters, and for some Years serv'd this Parish. He was a plain but successful Preacher. When he was ejected and silenc'd by Authority, he maintain'd himself and his Family by keeping a Grammar School; preaching as he had Opportunity, for which he was several times in Trouble. He died of a Consumption, but with a joyful Hope, and steady Trust in God.

*Pag. 717.* **Mr. THOMAS EVANS** of *Isford* afterwards conform'd. Had Dr. *Walker* but been sensible of that, I hardly think he would have mentioned his receiving a Salary both in *Cardigan* and *Radnor* in the Time of the *Welsh Itinerants*, Part I. p. 158.



## The EJECTED, &c.

I N

## PEMBROKESHIRE.

§. 717. **L** LANGONE: Mr. PEREGRINE PHILIPS. Born at a Place call'd *Ambra* in the County of *Pembroke*, An 1623; Father who was a good old Puritan, being Minister of the Place, and suffering for not reading *Book of Sports*, call'd *the White Book*. He had Education, first at the publick School in *Hanford West*; then under the Instruction of Sir *Edward Harley's* Chaplain, at *Brampton Bryan* in *Herefordshire*; then under the Care of Dr. *Thomas afterwards Bishop of St David's*; and upon leaving him, went to *Oxford*, and continu'd there pursuing his studies, till he was forc'd to retreat, by the Civil War. He first officiated in the Church, as Curate to his Uncle Dr. *Collins*, Minister of *Kidwelly*, in *Wormarthenshire*; and from thence he remov'd to a Living, which he enjoy'd several Years. Several Gentlemen of the County taking Notice of his Abilities, were for preferring him to some Place or Places more equal to his Merit. And accordingly, Sir *Hugh Owen Bart*, Sir *Roger Lort Bart*, and Sir *John Meyrick*, preferr'd him to *Mounton*, in *Pembroke*; and then to *St Mary's*, and *Cosheston*, which were reckon'd considerable Livings, and some of the best in that County. And he was at the custom of preaching three times every *Lord's Day*, in each of his Churches, did Abundance of good, and was generally reputed the best Preacher in

in those Parts; and even to this Day his Name is mention'd with great Honour and Respect among the People.

In those Days *Oliver Cromwel* came with an Army into those Parts, and laid Siege to *Pembroke*, and took it after several Assaults: And during the Time of the Siege, *Mr. Philips* was much expos'd, and continued preaching to and labouring amongst his People, though he sometimes had the Balls flying about him, and was in great Danger; but was wonderfully preserved. *Oliver* hearing of his Fame, sent to him to preach at one of his Churches before the Officers of his Army, which he did with general Approbation, and was afterwards much favour'd by him. A Number of Men of War lying at *Milford*, being design'd for the Reduction of *Ireland*, *Cromwel* got him on board them, and would have him put up a Prayer each of the Ships before they sail'd. He afterwards, as Occasion offer'd, preach'd in almost every Church in the County, both in *Welsh* and *English*; and also before the Judges, at the Assizes, at *Cardigan*, *Caermarthen*, and *Haverford West*. He being at that Time one of the Committee-men, was an Instrument of keeping several worthy Ministers in their Places: But at the Restoration, was himself ejected out of his Livings, and oblig'd to retire to a Country Farm call'd *Dredgmanhill*, and became Tenant to *Sir Herbert Perrot*, who was his great Friend in most of the unhappy Troubles he afterwards went through: And several other leading Men of the County discover'd a great Regard for him.

There happen'd at *Caermarthen* a considerable Dispute between *Mr. Philips* and *Dr. Reynolds*, about Ceremonies and Discipline in the Church: And another of the same Nature between him and his Tutor *Bishop Thomas*, which was afterwards print'd by the Bishop, contrary to the Opinion or Knowledge of *Mr. Philips*. He was also prosecuted for the Five Mile Act, and his Curle was taken away by the High Sheriff, when Mr. Philips was upon his Death-bed. His remains were readily granted to the people.

as again taken up some time after, and made Prisoner in the Middle of Harvest, none being to manage his Farm, but a Wife, with five small ren, and a very few Servants. When he had been Months confin'd, he fell sick, and was discharg'd : Commissioners : And Sir *Herbert Perrot* sent his to carry him home to his own Habitation, he lay a long Time ill of a Fever, and was over by his Physicians: But a Day of Fasting Prayer being set apart by many serious Christians those Parts, on his Account, God was wonderfully to restore and raise him. He was cast Prison a second Time for keeping a Convention in his House, and the Judges and Bishop *Thomas* going then to the Assizes at *Haverford West*, made considerable Offers if he would conform; but prevailing they set him at Liberty: And yet he was troubled with Fines, and Out-lawries; his House was search'd by the Deputy Lieutenants, Esquires, Constables, &c. for he would not desist preaching in his House, and labouring among the People by Night; nay he preach'd to a Number of People that would come to him, even when as in Prison.

When Liberty was granted Dissenters by King Charles II. he preach'd to two Congregations every Day: In the Morning at *Dredgmanhill*; and in the Afternoon at *Haverford West*, both Places being fill'd with great Numbers of People.

A few Years before his Decease, he met with Deliverance that was very wonderful, which deserves to be recorded. As he was travelling home, riding over a Place call'd *Fraistrop* (in which there were a great many Coal-pits,) late at Night, he happily fell into a Pit that was very deep, and half full of Water. The Pit being narrow, he was wedg'd fast, about six Yards deep, neither Man nor Horse could stir. A deaf old Woman and her Grandchild were passing by, calling that Way, the

with much Difficulty

out of her Road

the Cause of

the Pit where

Mr.



Mr. *Philips* was. She concluded there was little or no Hope of saving his Life, and yet immediately went to Capt. *Longman's*, who was then Proprietor of those Pits, and had been an intimate Friend of Mr. *Philips's* for many Years. With the utmost Surprize and Affection, he presently brought a great many of his Workmen, and with the Help of Ropes and some Instruments they had at Hand, drew him up safe, and without any considerable Hurt; which surprizing Providence he and many others were very thankful. There was a perfect Harmony in his Family, and he was useful to his whole Neighbourhood, and took no small Pleasure in reconciling Differences. He continu'd in Service to the very last; preaching twice the very Lord's Day before his Death: And after a short Sickness, exchanged this for a better Life, on Sept. 17, 1691, in the sixty-eighth Year of his Age. Nothing of his is printed, except the Letters between him and Bishop *Thomas*: But there are some Sermons of his in Manuscript, upon the Words of our SAVIOUR to *Zacchæus*, which some have thought might be useful if publish'd.

Pag. 717. *Pembroke*: Mr. JOHN BYWATER, mention'd before, pag. 610.

Pag. 718. *lin. 2.* Mr. STEPHEN YOUNG is mention'd as conforming. Dr. *Walker*, Part I. p. 160, says, that he bore a Partisan to guard the Scaffold at the Death of King Charles. But I suppose the Doctor forgot he conform'd, which I should have thought might have bid fair for obliterating past Offences.

And I cannot help observing, that whereas Dr. *Walker* there quotes Dr. *Young*, in Proof that the Managers in those Times, fill'd the Vacancies in the Sequestred Livings, with Cooks, Ranters, Tailors, Weavers, Shooemakers, Feltmakers, Stockingmenders, Millers, Gingerbreadmakers, Collarmakers, Carpenters, and Cheesvatmakers; there were as many of them that fell in with the Church and conform'd, as stood out, and remain'd Nonconformists. So that the De-

nor had no great Occasion herein to triumph over us; and for any Thing that appears, might as well to the full have spar'd his Pains.

*The* EJECTED, &c.

I N

CARMARTHENSHIRE.

pag. 720. **MERTHYR**: Mr. JAMES DAVIS. Add; He was of Radnorshire, and wanted not for School Learning. He was ordain'd regularly. He was ejected out of Merthyr; and afterward serv'd the Flock allotted him in the lower Part of Cardigan; and in the uppermost Part of Pembrokehire, in the Heat of Persecution, as well as in the Time of Liberty. He was a hard Student, and ever intent upon improving himself. He was very humble, loving, and respectful, to all the sincere Lovers of CHRIST. His Sermons were solid, clear, and affectionate, and eminently attended with a Blessing. He bore many Afflictions patiently, and at last died comfortably, and was much lamented by all that knew him. Dr. Walker says he was a Labourer: But if he had been so, I doubt the Church allow'd many to preach in those Parts that were not much better qualified than he.

*Ibid.* Llandessilio; Mr. DAVID JONES. Add; Tho' he was taking Pains to do good to Souls in his barren Country, yet he met with great Difficulties, and much Opposition: And once a *Writ de excommunicato capiendo* was out against him.

*Ibid.* Mr. RICE PRUTHERO. Add; He was born, ordain'd, and died on St. Paul's Day. A little before

before his Death, he told a Friend, that his Life had been a Life of Wonder. The Day that he fell it he had a Meeting in his own House; and after he had done his Work, he took his Leave of the People in a familiar Way, and told one of them that he was not well, and desir'd him to help him up Stairs to his Study, where his Bed was; upon which he laid himself down, and spoke no more, but was seiz'd with an Apoplectick Fit that carried him off. He had considerable Offers made him if he would have conform'd, from Dr. Thomas then Bishop of St David's, and afterwards of Worcester, who always carried it to him with a great deal of Respect.

## *The EJECTED, &c.*

IN

## GLAMORGANSHIRE.

Pag. 729. **ROSSILLY:** Mr. DANIEL HIGGS. Dr. Walker complains of him that he did not allow his sequestred Predecessor any thing to support him and his Children. *Mr. Part II. p. 255.* But where can he give me an Instance of any of those that came into the Room of those that were ejected in 62, and whose Titles were magnificent, that allow'd any thing to their Predecessor, let their Circumstances be ever so distressed, and their Families ever so numerous? He left a Seat in the Ministry among the Dissenters, at the Time of Ejection in the County of Worcester.

Pag. 731. **St Phagans:** Mr. EDMUND HILL. Dr. Walker mentions him, Part I. p. 161; and Part II. p. 31.

Pag. 731. *St Andrews* ; Mr. JOSHUA MILLER : Of whom I said, he was a *London Bookseller*, but ejected *seerly* because he could not conform. Upon which *Mr. Lewis* in his written Observations on my Account, &c. says, How could that be, if he was not in Orders? Could a Layman be Minister of a Parish? I answer if he could have conform'd, as some others in the like Circumstances in those Parts did, he might have been ordain'd, and continu'd in the Place he was in, as others did, and therefore it was his Nonconformity was the proper Cause of his Ejection. This was the sequestred Living of Dr. *Hugh Lloyd*, mention'd by Dr. *Walker*, Part II, p. 16.

*Ibid. Illston* : Mr. JOHN MILES. This was the sequestred Living of Mr. *William Houghton*, *Walker*, Part II. p. 278. Mr. Miles after his Ejection went *New England*.

Pag. 732. *Cadagstone juxta Neath* : Mr. JENKYN JONES. He is mention'd by Dr. *Walker*, Part I, p. 159, 160. And again, Part II, p. 286. He took great Pains in several Counties, and was for some time imprison'd : So says Mr. *H. Jesse*, in his Piece tit. *The Lord's Call to England*, p. 14.

*Ibid. Llaingeinwr* : Mr. THOMAS JOSEPH, mention'd also by Dr. *Walker*, Part I, p. 161 ; and again, Part II, p. 258.

*Ibid. Glyncorrwg* : Mr. HOWEL THOMAS, mention'd also by Dr. *Walker*, Part II, p. 258.

Pag. 733. Mr. DAVID DAVIES of *Neath*. He seems was against Tithes before he got into the living, and afterwards much for them : Dr. *Walker*, Part II. p. 228. But much worse Things may be said of many of the Doctor's *Worthies*.

GRIFFYTHS of *Oxwiche*, is : And Dr. *Walker* in his that he became afterwards

## *The Ejected or Silenc'd Ministers, &c.*

as violent a Persecutor of the Dissenters, as he had been of the Royalists: And he repeats it again, *Part II.* p. 259: And indeed it is no uncommon Thing to run from one Extream to another.

*Pag.* 733. Mr. HENRY NICOLLS of Coychurch is also mention'd as conforming afterwards. And of him Dr. *Walker*, *Part II.* p. 374, takes Notice, that he had not only the Profits of this great Living, but an Addition of 100 *l.* a Year.

## *The EJECTED, &c.*

I N

## BRECKNOCKSHIRE.

*Pag.* 733. **PATRISHO:** Mr. ELIAS HARRY OF HARRY. Dr. *Walker*, *Part I.* p. 160, says he was a *Weaver*; and he repeats it again, *Part II.* p. 227. But if we may judge by others, he would not upon that Account have been refus'd, if he would have come into the Established Church.

*Ibid.* **Ketbeden:** Mr. JON. EDWARDS. I do not know what Reason Dr. *Walker* had *Asc.* *Part I.* p. 160, to take this Mr. Jon. Edwards of Ketbeden to be John Edward of Langorse, the Shoemaker, when the Name of the Place and Person too differ. However he has it again, *Part II.* p. 258; only then he calls him *Edwards*.

*Ibid.* Mr. DAVID WILLIAM PROBERT, of an uncertain Place. Dr. *Walker* says, he was a *Ploughman*, *Part I.* p. 160; and has it again, *Part II.* p. 239, only mentions *Llandecylog* as the Place. But it is a great Living, as well as a great man, but have conform'd.



*The* EJECTED, &c.

I N

RADNORSHIRE.

g. 734. **M**R. SWAINE. Mr. *Baxter* says he was some time Schoolmaster at *ridgnorth*. See his *Life in Folio, Part III. p. 3.*

Notwithstanding all the Complaints that have been made with Respect to the Management of these parts, between the Years 1648 and 1660, the great *Whitlock* in his celebrated Memoirs, p. 518, assures us, that in September 1652, there were one hundred and fifty good Preachers in the thirteen *Welch* Counties, and most of them preach'd three or four times Week. And he adds, that in every Market Town, was plac'd one Schoolmaster; and in most great towns two Schoolmasters, that were able, learned, and University-men.



*The*

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## The EJECTED, &c. IN THE County of WARWICK

Page. 736. **I**N the City of Coventry: JOHN BRYAN, D. D. At the End of the Account of him, add; He had three Sons, John, Samuel, and Noah, all of them silenc'd Ministers.

Besides what is mention'd, he hath in Print, *Discovery of the probable Sin, causing the great Judgment of Rain and Water: A Sermon preach'd at Coventry, Dec. 23, 1647, 4to.*

*Ibid.* ORADIAH GREW, D. D. At the End of the Account of him, add; When the Ministers were turn'd out, on Aug. 24, 1662, Bishop Hackett was particularly urgent with him and Dr. Bryan, to bring them to Conformity; and gave them leave to preach a Month longer: But then he preach'd his Farewel Sermon.

In the Time of the Plague in 1665 (which gave a general Alarm, though it did but just come into the City) he began to keep open Meetings. He was forc'd by the Oxford Act to remove. But afterwards, for many Years, he had large Meetings till in the Year 1682 all publick Meetings were suppress'd there. He was in Prison for living as a City Officer, but visit him there. He was in Prison, and he durst not go to one that

ve they to answer for, that put him in ? He was  
ry painful in his Studies, even after he was blind :  
ay, he was not idle when he was in Prison.

One great and manifest Design of his Preaching  
as to encourage Faith in CHRIST JESUS. In  
s younger Days, he had been much exercis'd  
out the Concerns of his Soul, and eagerly employ-  
l his Thoughts upon those Truths, which he found  
d the greatest Tendency to relieve and support  
s troubled Spirit. And in any Case, where GOD  
r his HOLY SPIRIT brings the Word that is preach-  
l home to the Consciences of those that hear it,  
Number is commonly found, that not only need  
be instructed, and excited to their Duty, but sup-  
orted and encourag'd against their Troubles, Fears  
nd Despondencies. The good Doctor having drunk  
up in spiritual Trouble, earnestly endeavour'd to  
ve a firm and stedfast Faith in CHRIST's Satisfaction  
nd Merits, and to promote the same in others also.  
ut he did not teach Faith without Repentance, nor  
adeavour to bring People to trust in GOD's Mer-  
r, without Regard to his Commandments. He  
as far from being an *Antinomian*, either in Doc-  
ine or Practice. Mr. *Hotchkiss* in his Book of *Im-  
uted Righteousness*, taxes the Doctor for some Pas-  
ges in his Sermons on *Isa. xxiii. 6*. And yet in  
e Substance of the Doctrine, there is no Diffe-  
rence between him and the Doctor : They differ  
a Terms and Ways of expressing themselves, rather  
an in Matter. On one Side there was a great  
Concern stirring to promote Fear in order to the  
wakening the Carnal and Secure ; and on the other  
to promote Hope, in order to the comforting the  
odly, and the encouraging such as are soften'd  
nd humbled : And such a Difference there was be-  
t St. *James* and St. *Paul*. It is not to be deni-  
but that many of those that have asserted the  
uation of CHRIST's active and passive Righ-  
ness to Believers as their Righteousness, have  
promote Repentance and Holi-  
r. However the Doctor  
rward to censure those  
in such Points just  
as



as they did, whom he most esteem'd and follow'd. But was a Man of great Candor and Modesty. Mr. Baxter had been his Acquaintance, and he used to speak of him with great Respect, and of others also, that us'd a different Way of Expression for that which he preferr'd. He lov'd all that fed the LORD; and yet thought as *Davenant* and others before him, that *Fides justificans est Fiducia in Christo Mediatorem*. Hope in the Case of ungodly Sinners, arises from a firm Belief that JESUS is CHRIST, the Son of GOD, and goes along with godly Sorrow for Sin, and a Care to turn from Sin. The true Believer takes CHRIST for his LORD as well as his SAVIOUR. And if Trust or Reliance be the justifying Act, it cannot be blamed to be for laying much Stress upon it; and for teaching, encouraging, and pressing it. The Apostle Paul lays no small Stress upon it, when he says we are justified by CHRIST's Blood; and calls Faith by which we are justify'd, Faith in his Blood and trusting in CHRIST, *Rom. v. ix, and ii, 8*, *Ephes. i. 12, 13*. Archbishop *Usher* in his Sermon on *Ephes. iv. 13*, before King *James*, has a Passage that is very applicable to our Purpose. The *Archbishop* (says he) with the same Eyes, and the same Faculty, wherewith they beheld the Sands and Mountains in the Desert, did look upon the Brazen Serpent also, but were cured by fastening their Sight, on that alone, and not by looking upon any other Object: So by the same Faith and Knowledge wherewith we are justified, we understand that the World was framed by the Word of God, and believe all the Truths revealed: And yet *fides quâ justificans* Faith as it doth justify us, doth not look upon these, but fixeth itself solely upon the Son of God, not knowing any thing here, but Jesus Christ and him crucified.

Dr. Grew's Wife was Widow to Mr. Sampson, a pious Gentleman, by whom she had Mr. Henry Sampson, who was bred to the Ministry, but turn'd to Physick, after the Restoration, and another Son was a conforming Minister. Mr. Sampson died young, leaving his Wife young, on his Death-bed he desired Dr. Grew to be

Second Husband. By him she had that excellent Philosopher and Phylician, Dr. *Nehemiah Grew*; and Daughter Mrs. *Mary Grew*, a very pious Person, who was married to Mr. *Wills*, a nonconforming Minister. This Mr. *Wills* was M. A. of the University of *Oxford*, a good Scholar, and particularly well skill'd in the *Hebrew* Tongue on which he bestowed much Study. He was a pious Man, and very serious and excellent in Prayer, but was not to be perswaded to preach, tho' he was ordain'd, and had made some little Trial. After he came from the University, he liv'd many Years in a private Family as a Chaplain, where he only read the Scripture, and pray'd. Having thus spent his Youth and Middle Age, when he came to be advanc'd in Years, and was by Dr. *Grew* and others, much solicited to preach, he could not be prevail'd with. He thought himself so unfit and unable to study and preach, that he seem'd quite discourag'd from attempting either. He blam'd himself for Rashness in yielding to be ordain'd, and ascrib'd it to the Persuasions of others. After Dr. *Grew's* Death he remov'd to an Estate he had at *Stratton* in *Northamptonshire*, where he died a few Years ago. The good Doctor would often speak of a great Number of good Puritan Conforming Ministers there were in this County of *Warwick* before the Wars. He reckoned up near Fifty such.

Pag. 739. *Sutton Coldfield*: Mr. ANTHONY BURGESS. At the End of the Account of him, add; Dr. *John Wallis* who was a Member of the Assembly of Divines, was his Pupil: And he gives this Character of him: He says he was, a pious, learned, and able Scholar, a good Disputant, a good Tutor, an eminent Preacher, and a sound and orthodox Divine. See *Peter Langtoft's Chronicle*, publish'd by Mr. *Hearne* in 1725. Vol. I: The Publisher's Appendix to his Preface, pag. cxlviii.

*Witberbrook*: Mr. SWAIN. It should be.  
 be: Mr. WILLIAM SWAYNE. He wrote:  
 Pages in Mr. *Nathanael Stephens's* Pre-

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cept for Baptism out of the *New Testament*; in Answer to a Postscript to *Baby Baptism routed*, by *Bert Everard*, who was a Papist, and an Evident against *Fitz Harris*. Mr. Swayne thought himself oblig'd to write that in his own Defence, against the Allegations of Mr. Everard.

Pag. 741. *Birmingham*; Mr. SAMUEL WILLS. At the End of the Account of him, add; It was not he, but Mr. Obadiah Wills of *Wiltshire*, that wrote on *Infant Baptism*.

Pag. 742. *Sutton under Brailes*; Mr. THOMAS WHATELY. Add; He was the Son of Mr. William Whately, and I am inform'd baptiz'd Sept. 10. 1620. After his Ejectionment, he preach'd sometimes at *Milton* two Miles from *Banbury* in *Oxfordshire*; sometimes at *Woodstock*, and sometimes at *Long Combe* a Place near it. He was buried, Jan. 27. 1698.

*Ibid. Exall*: Mr. JOSEPH BASSET, add; He left a Son of his own Name in the Ministry among the Nonconformists, who lives at *Birmingham*.

Pag. 743. *Fillongley*: Mr. BROOKS. Add; WILLIAM BROOKS, for that was his Name. When he was turn'd out, he had seven young Children, eldest being about twelve Years old. He was an honest sincere Man, and said he would rather starve for his Bread, than conform against his Conscience. His Wife was much of the same Mind. For when ask'd by Neighbours (who had their poor Children in their Arms) what! would she do for Bread! if they did, they should be as good as starve them. However Providence took care for them, and bred up their Children well.

Pag. 744. *Warwick*; Mr. BUTLER. Add; He was HENRY BUTLER, of *St. Nicolas*; he was a Minister to the *W*...

RIST, in a Letter to the Ministers  
dated in 1648.

r *Whetacre* ; Mr. COLLIER. He kept  
in this Living : And I have been in-  
ter his leaving it, he came to *London*,  
secular Business,  
and 3 from the Bottom ; let those  
both together made but a mean Compe-  
ly, be blotted out.

*Buttington* : Mr. THOMAS HILL  
of him already, I have this addi-  
of him, to subjoin, transmitted me  
think it Pity a Man of his Worth,  
better known to Posterity.  
plam to the Countess of *Chesterfield*  
tple, upon his first coming from the  
ving been some time a Domestick to  
e he went thither. When he was  
*Buttington* he remov'd to a House of his  
ange, near *Orton* : The Patron of  
o was Stepson to the Earl of *Chester-*  
to the Countess foremention'd) still  
him several Years, both the Corn-  
Profits which belong'd to the Patron  
because the *Five Mile Act* and others  
incapable of supplying the Place him-  
d a worthy *Worcestershire* Minister to  
did it without any Notice taken of  
ity. Whilst Mr. Hill was Minister  
uly paid the sequestred Minister his  
his Widow still living is Witness, to  
sestred Minister shew'd much Respect  
and's Death, as he had always done  
d. The Sequestration however was  
impossible and Insufficiency. But Mr.  
me succeed, but came into  
left it ; and had 120 l  
sequestred Minister  
him.

of this ; and  
have done  
it.

it. However, he lets us know that the sequestered Minister was Mr. *Roger Porter*, and that the first Successor was one *Matthews*, and then says, that our Mr. *Thomas Hill*, (to whom he vouchsafes the Name of Master, tho' he could not to the other) came afterwards: But he mentions no *Fifths*; nor drops the least Word in Favour of Mr. *Hill*, tho' so much more valuable a Man than he was, that was in the Living both before and after him.

He was a Man of profound Judgment, and eminent and general Learning. So expert a Linguist when he first went to the University, not only in the *Latin, Hebrew, &c.* but in the *Greek Tongue*, usually so defectively understood, that he was owned even at his Admission to be superior in it, to many or most of the Tutors: And he afterwards made answerable Proficiency in academical Studies.

The Errors both of Ancient and Modern Philosophers, and of the *Aristotelian* and *Cartesian* Schemes, both in *Physicks*, and *Pneumatology*, since his Time insisted on by Mr. *Lock* and others, did not escape his Observation; as was evident by a Dispute, still remember'd by some, and Part of it after printed by one of the Disputants. Nor was he unacquainted with the several *Mathematical* Sciences, and *Musick* among the rest; tho' much conversant in *Metaphysical* Contemplations.

How well vers'd he was both in *History* in general, and *Ecclesiastical Antiquity* in particular, may partly be collected from what is still to be seen in several of the Books in his Library; which have many Notes drawn with his Pen on the Margin, as he perus'd them; in which besides his own Remarks, are Citations from a great Variety of Authors both ancient and modern, celebrated Divines of different Persuasions, particularly the greatest Doctors of the *Church of England*, and *Papists* as well as *Protestants, Philosophers, Historians*, and others; together with References (sometimes very numerous upon one Page, or even a single Paragraph in the Author) to *Fathers, Councils, and Ecclesiastical Writers* in several Ages. His *Greek Testament*, a small Volume, he us'd to carry in his Pocket, has his N

on every Page, in a Character not to be read by others, except in some few Places. He was an excellent Textuary, and was observ'd in his Sermons to have a mighty Felicity in unfolding the more recondite Parts of Scripture, both to the great Entertainment and Edification of his Auditors. And (to omit his Knowledge of humane as well as divine Laws, &c.) He was absolutely seen in *Polemical* and *Casuistical* Theology; and perhaps more concern'd in Disputes and Conferences of these Kinds, than any Minister in that Country; particularly about *Ordination* and *Discipline*, and with good Effects. Several of the neighbouring Preachers of considerable Parts, Piety, and Usefulness having imbib'd Notions, against any at all, or any but popular Ordinations, for which some of them were very zealous, and impatient both of the contrary Opinion and Practice; whom yet after his great Pains and Patience, he had the Satisfaction of seeing convinc'd of their Duty, and brought to receive the Ordination themselves, which had before rais'd both Indignation and Contention against him. Two at least of these I understand are mention'd in my Second Volume, with much Honour; and one of them was afterwards a *London* Minister.

There were among Mr. *Hill's* Papers many Letters to him from the last of these Ministers, and from several eminent and learned Men: As Mr. *Baxter*, Dr. *Spencer*, Head of *Corpus Christi* College in *Cambridge*, who had enter'd into an intimate Friendship with him whilst he was a Student, and then often shew'd a Condescension towards him, something like that *John* xiii. 14; and continu'd a Correspondence by Letters after his Nonconformity. In one at least of these Letters, (as I am told by my Informant, who has seen and read it) the Doctor expresses his Affection and Esteem, as not at all diminish'd by his own conforming, and Mr. *Hill's* Nonconformity. After which he made also kind and generous Offers to him, whenever he should have a Son to send to the University. There were Letters to him also from other considerable Persons, and  
as of the conforming as well as nonconforming  
ing

ing Persuasion, expressing what Advantages they had had, to become both more learned and better, by Conversation with him : Particularly from Mr. *Alse* a Conformist, who had heretofore made Mr. *Hill* consenting to stay with him, the Condition of his residing in the Family of a great Person : But these Letters by Removals and other Accidents, are either entirely lost, or at least cannot at present be recovered ; as indeed a considerable Part of his Library hath undergone the same Fate. There yet remains the Copy of one Letter (too long to be here inserted) writ by Mr. *Hill* himself to one who had a good Parsonage very near him, (Father to a learned Man now very famous both in the Universities, City, and Country) in Answer to the Arguments he had offer'd in Defence of his conforming : For Reply to which Letter the said Rector thought fit to procure the Assistance of a considerable Number of the most noted Conformists in that Country, whom Mr. *Hill* was desir'd to meet at his House : But they all coming sooner than he, persuaded the Incumbent entirely to drop the Dispute ; Mr. *Langley* of *Tamworth* in particular telling him, that whatever it was, if Mr. *Hill* had writ it, he need not question but he would make it out. Another of them (an ancient and able Minister) said, they took him for a Conformist, but the Nonconformists might have kept their Places, if they could have had his Terms : (The Bishop having left the Matter intirely to himself.) And another, the Minister of *Polefworth*, (where worthy Mr. *Bell* was ejected) afterwards came to visit Mr. *Hill*, who liv'd about three Miles from him, and (as a Person of Quality in his Parish observed) forbore the Nonconformists while he liv'd ; but after his death quickly began to inveigh against them in his Sermons. In that eminent Person Mr. *St. John* of *Leicester* was a fellow tho' considerably younger than Mr. *Whatton* in *Leicestershire* ; Mr. *Whatton* a Neighbour, gave him the name of a learned, judicious, and pious Man, he was niger, sed eximie, &c. twenty Years or other

forming and nonconforming Persuasion, (particularly Mr. Cross of Loughborow, after of Derby of the latter, and one near Derby of the former) who have said that he was as ingenious, absolutely learned, and profound a Man as any they knew in his Time. And there is a Nonconformist, (I suppose) still living, who has been frequently heard to observe, how in all the Meetings of Ministers, if once he had spoken, he was sure to lead, and as it were to chain the Ears of the whole Assembly.

It is true he was not to be prevail'd on to appear in Print, unless he had been fully convinc'd that it was his Duty: But he was thought fit to peruse and give his Opinion of the Writings of other eminent and learned Men before they were publish'd; particularly those of that eminent Divine Mr. Blake of Tamworth, on the Subjects of Controversy betwixt him and Mr. Baxter: As to which, had Mr. Hill's Advice been taken (who also gave Mr. Blake the same Answers in Substance, which Mr. Baxter afterwards publish'd, as he did to others in other Instances) it had prevented those melancholy Consequences which insu'd to that ancient and reverend Person: Upon whose Decease Mr. Hill was unanimously invited (according to Mr. Blake's declar'd Opinion) to succeed him at Tamworth, but did not accept it.

As to his Preaching it appears from his Sermon Notes, that there was in it such a Conjunction of serious Piety, various Learning, Judgment, Argument, and natural masculine unaffected Eloquence, that it is no Wonder it should be commonly said of him, that he never brought into the Pulpit what was ordinary, and had still something new. He had not only the Advantage of a devout and heavenly Mind, but a learned and clear Head, but also a clear and agreeable Voice, of which he had a great

His other Accomplishments were at Contempt of the World, both in Cause, and therefore also it was solicited to preach by many the Greatest, and offer'd to be recommended



commended to his Favour, he still refus'd. His ardent Piety towards God, was attended with great Candour and Sincerity, and a truly catholick Spirit, an extensive Charity to Men, both in Opinion, and Practice, and both as to Spirituals and Temporals to his Ability. He was indefatigable not only in his Studies, and the personal Inspection and Instruction of his Flock, and in Conferences (to promote Learning, Religion, Reformation, and Moderation and a truly catholick Spirit) but also in the Pulpit; preaching (besides many Lectures) frequently three times on the *Lord's Day*, viz. at his own two Churches, *Orton* and *Twicrofs*, and for Mr. *Bell* of *Polesworth*, who was often indispos'd. His Labours after his Ejection were suppos'd to hasten his Death (who seem'd else to be a Man of a firm and healthful Constitution) particularly by a Cold after preaching; so that he dy'd about the fiftieth Year of his Age. Funeral Sermons were preached upon him, by several Ministers, at several Places. His Stature was something low, his Hair black, his Countenance graceful, and acceptable; his Features and Eye seeming Indications of the Capacity and Virtues of his Mind.

Mr. *Thomas Hill* who was so useful in educating young Men in Academical Learning was his Son.

*Pag. 746. Kennelworth:* Mr. MADDOCKS. His Name was WILLIAM. In 1668 Mr. *Thomas Vincent* printed a small Piece in Defence of the Doctrine of the TRINITY, and the Satisfaction of CHRIST, &c. And join'd with this, there are five Pages of this Mr. Maddocks's in Answer to *W. Penn's* Reflections.

*Ibid. Wroxhal:* Mr. LUKE MILBOURN: Add; M. A. I have this farther Account of him from a Good Hand.

He was born at *Loughborough* in *Leicestershire*, and baptiz'd on St. *Luke's* Day. He was Student in *Emanuel-College* in *Cambridge*, where he took both  
his

Degrees, by the Age of twenty-four. His first Ser-  
ment was at *Lynne* in *Norfolk*, whether as School-  
ter or Curate is uncertain. He was ordain'd by  
Bishop of *Ely*, in the Time of the Civil Wars,  
ach'd at a little Hamlet in *Warwickshire* call'd  
*Hunningly*, and had a Retreat at *Kennelworth* Castle  
in the Insolence of the Soldiers, by whom he had  
er'd much, almost to the Loss of his Life. He  
several times threaten'd with Imprisonment; and  
had before the General, for speaking his Thoughts  
ly concerning their Dealing with the King,  
ch he heartily abhorr'd, and was more deeply  
cern'd at his Death, than many that freely drank  
Health. He was so affected with it, that he  
t an annual Fast upon the Day in which that  
w was given, ever after, as long as he liv'd.  
en Things were a little quieted, he was call'd  
*Wroxhall*, a little Mile from *Hunningly*, in the  
om of Mr. *Huit*, who went to preach the Gospel  
*America*. Here it pleas'd G O D so to bless his Mi-  
ry, that he did a great deal of Good, and was ge-  
ally belov'd and respected. Observing this, he  
uld not by any means be drawn from thence,  
ugh he had the Offer of some good Livings,  
ile *Wroxhall* had so poor an Allowance, that he  
s often told, he did not do well by his Family,  
ich grew numerous. His Answer still was, that  
en he could not subsist where he was, he would  
ove, but not before. This shew'd great Hu-  
ity and Contentedness: And it pleas'd G O D so  
bless his little, that his Children appear'd as  
ll, and were as well brought up, as any Coun-  
Ministers that could be met with. He could  
be satisfy'd to take the *Engagement*, and when  
was impos'd, was contriving a Retreat: But it  
as'd G O D so to order it, that he was overlook-  
: But he did take the *Covenant*, and from thence  
erwards drew a considerable Argument for his  
onconformity. When he was turn'd out by the  
t of *Uniformity*, he ow'd nothing to any Man;  
ich (all Things consider'd,) was amazing; and  
ore than many could say that had liv'd in more  
enty. He retir'd to *Coventry* with his Family,  
which

which consisted of a Wife, and six Children; three Sons and three Daughters, where he was many ways molested. First he could not be suffer'd to teach a School: Then, he was not allow'd to board young Gentlemen that went to the free School there. Then he was banish'd from home by the *Five Mile Act*; and in that Exile he finish'd his Course, in the Year 1667, Aged forty-five, leaving four Children, the Remainder of twenty Births. He lies interr'd in *St Michael's Church-yard*, with Mr. *Bassnet*, and Mr. *Samuel Fownes*; though the Relations were offer'd by Mr. *Feack*, at that Time Minister of the Parish, to lay him in the Chancel *Gratis*: For he said he would have him buried like himself: So much was he belov'd and respected.

*Pag. 747. lin. 11, from the bottom, Mr. Hunt should be Mr. Ephraim Hunt.*

*Pag. 749. Willingcote: Mr. SOUTHWEL. This I suppose was Mr. RICHARD SOUTHWEL, who is also mention'd at Baswich in Staffordshire: And if so, an Account of him may be there found.*

*Ibid. Wotton: Mr. JAMES WRIGHT. Add; M. A, of King's-College in Cambridge. His Father and elder Brother went to New England. After his Ejection he continu'd at Wotton, till he was forced from thence by the Five Mile Act. Being then at a Loss where to go, Mr. St Nicholas sent him a Letter, and invited him to Knoll, telling him there was a Chamber, Bed, and Study there, which he should be welcome to; and he accepted the Invitation. Mr. Gilpin at that Time liv'd there, with his Son in Law Mr. Stokes, but died soon after. Mr. Wright continu'd there till his Death in 1692, aged eighty-one, or thereabouts. He after some time preach'd there in a small House, and had as many Hearers as two Houses could hold: who came several Miles, and did much. He also taught School, and had several Scholars in the House. In 1685, he was about 40 years of Age, and always was a good and pious man, and was imprison'd.*

*Ansty*, was after some Years (it was thought by his life's Unquietness and Importunity) brought to con-  
m, and was Minister at *Knoll*, and Chaplain to  
: Lord *Brooke* who liv'd there. He was always  
ry friendly to Mr. *Wright*, and to his Family after  
Decease.

*Pag. 750. Brincklow*: Mr. GILPIN. I am in-  
m'd that he to the very last preach'd in his Ruffe  
e was so very affectionate in Prayer, that he gene-  
ly melted into Tears. People us'd to compare  
m to Father *Latimer*.

*Ibid. Lemington Hastings*: Mr. GILBERT  
ALDRON. Dr. *Walker*, Part II, p. 299, says,  
Name was *Walden*. I had said he was oured  
the Claim of the former Incumbent: The Doctor  
s it was not so, but by due Course of Law, for  
ving defended the King's Murther. However, I  
not see how the Nonconformists were concern'd  
that, since he owns that he conform'd for another  
ving afterwards near *Coventry*, where he died. So  
at it should seem, even the greatest Crimes might  
expiated in those Days, by conforming according  
the Statute.

*Ibid. Stonely*: Mr. JOHN COOPER. It should  
: HENRY COOPER; for by that Name I find  
: subscrib'd the *Warwickshire* Ministers Testimony  
the Truth of JESUS CHRIST, in a Letter to  
e Ministers of *London*, printed in 1648.

*Pag. 751. line 32*, it is said, that *Caucut* was a Li-  
ing worth 120 l per An. This Mr. *Lewis* of *Mar-*  
ate in his Remarks, observes, differs from the Ac-  
ount given, *pag. 744*, where upon Occasion of  
Ar. *Evans's* succeeding Mr. *Vines* in his two Livings,  
of which *Caucut* was one) it is said, that both those  
Livings together, made but a meann Competency for a  
And it does differ, and it is not inconceiva-  
Differences as those might easily hap-  
ounts came from different Persons  
as, and were themselves of  
different

different Sentiments. But that there may be no remaining Appearance of an Inconsistency, I have corrected the Passage in *pag. 744*: And that rather, because having the Account given, *pag. 77* from Mr. *Jonathan Grew* himself, who was a very careful and exact Man, and well acquainted with those Parts where he was born, I reckon it may be safely be depended on.

*Pag. 752.* After line 8, and the Word *Ban* *Print*, add:

Mr. *Boon* of *Finham* is mention'd by Mr. *T* in his Preface to Mr. *Joshua Merrel's* Funeral Sermon, as living and preaching in these Parts.

*Ibid.* Mr. *TIMOTHY ROBERTS*. Add; He died between *Shrewsbury* and *Oswestry*, upon a bed of Straw, none daring to come near him, because of the Infection.

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*The* EJECTED, &c.  
IN THE  
County of WILTS.

*Pag. 753.* *PEWSEY*: *HUMPHREY CHAMBERS, D. D.* I am inform'd that this Parsonage is worth 400 *l* per An.

*Pag. 754. Mildenhall*; Mr. *THOMAS BAYNE, B. D.* *Dr. Walker, Ant. Part II, p. 106*, says, was a first Monarchy Man. But it was not for that he was ejected, but for Nonconformity.

*Pag. 755.* *WILKINS HUNTER*. At the *Wiltshire* under the *Act*



different Sentiments. But that there may be no remaining Appearance of an Inconsistency, I have corrected the Passage in *pag. 744*: And that rather, because having the Account given, *pag. 744* from Mr. *Jonathan Grew* himself, who was a careful and exact Man, and well acquainted with those Parts where he was born, I reckon it may safely be depended on.

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## *The* EJECTED, &c.

IN THE

## County of WILTS.

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*Pag. 754.* *Mildenhall*; Mr. THOMAS BAYLIS, B.D. Dr. *Walker*, *Att. Part II*, p. 106, says, he was a *fifth Monarchy Man*. But it was not for that he was ejected, but for his *Nonconformity*.

*Pag. 755.* *Westbury*; Mr. PHILIP HUNTON. At the End of the marginal Note, under the Account of

of him, let there be this Addition : And the Judgment and Decree of the University of *Oxon*, was itself burnt as publickly, in *New Palace Yard, Westminster*, by the Order of the House of Lords, (a much better and higher Authority) on *March 27, 1710*, as contrary to the Constitution of this Kingdom, and destructive to the Protestant Succession as by Law establish'd.

*Pag. 755. New Sarum*; Mr. JOHN STRICKLAND, B. D. At the End of the Account of him, let it be added ; He died on a *Lord's Day* Evening, after he had preach'd twice ; from *2 Pet. i. 11*, and administer'd the LORD's Supper. Finding himself out of Order, he spoke of it to those about him, and sat down in a Chair and died. His Name is remember'd with great Respect to this Day, at *Sarum*, where he lies buried in *St Edmund's Church-yard*.

*Pag. 756. Mr. THOMAS RASHLEY.* He was one of the Subscribers of the concurrent Testimony of the County of *Wilts*, with the *London Ministers*, to the Truths of JESUS CHRIST in 1648.

*Ibid. Mr. WILLIAM TROUGHTON.* Add ; There is some Account of him, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 966, among the Writers of *Queen's College*.

*Ibid. Burbich* ; Mr. THOMAS TAYLOR. He was born about 1612 at *Broughton*, near *Banbury*, in *Oxfordshire*, his Father being Rector of that Place. When he came to *Burbich*, (which was a sequestred Living, and is mention'd as such by Dr. *Walker, Art. Part II. p. 320*, (only he calls it *Burbage*) he found the Vicaridge-house much out of Repair, and was under a Necessity to lay out a considerable Sum of Money to make it fit for his Family to dwell in. He was oblig'd to quit it soon after the Restoration, and the former Incumbent returning, found the House in a much better Condition than he left it, but he made no Allowance towards the Charge of the



**Reparation.** The People of the Town were generally very ignorant, and many of them much addicted to Drunkenness; and Mr. *Taylor* setting himself to preach to them with great Seriousness, and press Things home upon their Consciences, and take that Method which he thought most likely to instruct and reform them, they were much enrag'd at him, and openly express'd their Anger and Ill-will, tho' he could aim at nothing but to do them good.

When he was necessitated to leave *Burbich*, he remov'd with eight Children, and his Wife big with the ninth to *Salisbury*, where he liv'd for some time as comfortably as if he had continu'd in the Vicaridge, by means of his Wife's teaching Children to read, and the Kindness he receiv'd from the good People in and about that City. He continu'd seven Years in Peace with his numerous Family; Bishop *Hinchman* and the two succeeding Bishops, *Hide* and *Earl*, and their Courts, giving neither him nor the other Nonconformists that were at that Time in *Salisbury*, any Trouble or Disturbance. But after Dr. *Seth Ward* was translated from *Exeter* to *Sarum*, Mr. *Taylor* soon found by Experience, that he who had been so zealous for the Commonwealth, as to take the *Ingagement* to the Government that then was, without a King or House of Lords, could be no less zealous for Conformity, out of his Love of Monarchy, and Loyalty to the King. In 1667, Mr. *Taylor* was cited to appear in the Spiritual Court the next Court-day, which he accordingly did; and after his Appearance was recorded, he was order'd to appear the next, which he likewise did; and so for several Days, till at last, he who was a very studious Man forgot to go: And therefore not answering when he was call'd, they decreed to excommunicate him for Contempt of the Court, in not appearing according to Appointment. The Decree was soon put in Execution, and the Writ *de Excommunicato capiendo* sent for to *London*, and brought down to *Salisbury* with all Expedition. But God in his Providence so order'd it, that a Person who was in the Secret, told a Friend of Mr. *Taylor's*, that the Writ was that very Nil

brought to Town by the Post ; whereupon this Friend goes to a very near Neighbour of Mr. *Taylor's*, and tho' it was very late, and all Mr. *Taylor's* Family in Bed and asleep, yet they contriv'd to wake one of the Family, without making any Noise, to discover any Thing to the Neighbourhood, and got into the House, and perswaded the good Man to remove immediately. Early the next Morning, the Officers came to seize him, and carry him away to Prison, and were not a little mortified and enrag'd at the Disappointment, when they found him gone. He was the next Night convey'd to *Stockbridge*, that is out of the Diocese of *Sarum* ; and the Day after another Friend conducted him towards *London*, where he staid for some time. He afterwards return'd privately again to *Salisbury*, where he was entertain'd by a religious Gentlewoman, who had a small Family, and a large House, to which Mr. *Taylor* confin'd himself for some Years. In 1671 the Excommunication was taken off, and he return'd to his Family and continu'd at *Salisbury* till the Death of his Wife, about 1676 ; after which he remov'd with his youngest Daughter to *London*, all the rest of his Children that were then alive, being in or near the great City : And he had not been long there, before he was remov'd to that City above that has Foundations, whose Builder and Maker is G.O.D.

He was the Father of Mr. *Nathanael Taylor* of *Salter's Hall*, who was so well known and so much esteem'd in this City. He gave him the Name of *Nathanael* out of his great Respect for the Honourable *Nathanael Fiennes*, Esq; of *Newton-Tony*, who tho' he himself liv'd not to be Viscount *Say and Sele*, yet was the Son, the Brother, and the Father, of those who bore that Title. This noble Gentleman, and after his Death his religious Lady, were very kind to several Nonconformists in this County, and particularly to Mr. *Taylor*, who without such generous Help, would very difficultly have been able to support or bring up his numerous Family.

Pag. 736. *Sutton Mandevil*: Mr. THOMAS ROSEWELL. In the Accout of him, *lin. 3*, instead of  
T 3

of these Words, *He was educated in Oxon,* let it be thus alter'd; *He was enter'd of Pembroke-College, Oxon, in 1647, under Dr. Henry Langley the pious Master.*

And at the End of the Account of him, let it be added, that his Arraignment and Trial for High Treason before the Lord Chief Justice *Jefferies*, has been lately publish'd in 8vo, with an Account of his Life and Death prefix'd: In which Account of him there is inserted, a grave and serious Letter to a pious Gentlewoman, upon Occasion of her Husband's Decease. Notice is also there taken of his having left behind him, a very serious and affectionate Letter he wrote to an intimate Friend, after his Recovery out of a deep Melancholy; and also of a Manuscript of his with this Title: *A Memorial or Catalogue of some more eminent and remarkable Deliverances that God hath vouchsaf'd to me, which I have Cause to remember, to the Praise and Glory of his Goodness and Mercy; and for which I hope to praise him to Eternity.*

He was interr'd in the Burying-place at *Bunbil Fields*, and has this Inscription on his Tombstone.

H. S. E.

THOMAS ROSEWELL,

*Theologus Celeberrimus,*

Dunkertoni in agro Somersfettensi natus;  
Collegii Pembrochiæ apud Oxonienses

[*alumnus*;

Qui primum Rodæ in agro jam dicto; deinde  
In oppido Sutton Mandevile in Comitatu Wil-

[*tonensi*

Usque ad diem S. Bartholomæi A. MDCLXII

[*sacra administravit*;

Ecclesiæ denique apud Nauticum Sinum juxta

[*Londinum,*

In agro Sudriensi, Pastor co-optatus fuit.

*Vir haud minori*

Pietatis ac Modestiae, quam Doctrinae laude clarus;

Concionator arte, facundia, studio eximius;

Sacri Codicis Interpres assiduus & peritissimus.

*Qui post multos labores*

Multasque, temporum iniquitate, vexationes acer-

[*bissimas,*

Quas Christi causa fortissimo animo sustinuerat,

Apud Sinum nauticum antedictum, placide

Obiit XVI. Kal. Mar.

Anno

Ætatis suæ LXII Christi MDCXCII.

Page 759. Dunhead: Mr. PETER INCE. At  
the End of the Account of him, add:

After the Restoration there were publish'd two  
Books of Prodigies, in the second of which are con-

T 4

tained

25. \* *Page 24*, retained some dreadful Examples of the vindictive Justice of God, upon the Opposers and Despisers of this worthy Man, which tho' some took the Freedom both then and afterwards to deride, yet we are told in the Account of the Life \* of Mr. *Thomas Rosewel* that is prefix'd to his Arraignment and Trial not long since publish'd, that he (who liv'd then in those Parts,) was able to attest the Truth of them, and could have added more to them in the neighbouring Parishes of which he was an Eye-witness. This Mr. *Ince* and Mr. *Sacheverel*, Mr. *Hallet*, and Mr. *Bampfild*, were all afterwards imprison'd together, for the grand Crime of Preaching. Judge *Archer* going the Western Circuit was very favourable to them. He laid upon them a Fine but of forty Marks a-piece, and in his *Postea*, reduc'd it to twenty Marks; and even this was compounded for at a Shilling in the Pound. But then there remain'd another Difficulty; they were to be upon their Behaviour after their Release, till the next Assize, which they could not get over. After they had been imprison'd at *Dorchester* a Year and a half, a Friend came to the Town who had made a secret Agreement with the Judges, who offer'd them that if they would but give Bond on that *Monday*, to be on their Behaviour till *Thursday*, they should be released. But this Mr. *Bampfild* utterly refus'd, and would not be on his good Behaviour (in the Sense of the Law) so much as for an Hour; thinking that would amount to an Acknowledgment of Guilt. Mr. *Ince*, and Mr. *Sacheverel* being sway'd by their Fellow-prisoner, whom they would not leave behind them in Bonds; had like to have miss'd this Opportunity: But at length, the Persuasion of Friends, and the Tears of a Wife, prevail'd with Mr. *Ince* to yield, and he did so, with Mr. *Sacheverel*; their Fellow-prisoner telling them that it would add to his Trouble, for them to continue still in Hold, when it was only out of a Deference to him and his Judgment. Upon their yielding, they were dismiss'd, but Mr. *Bampfild* continu'd almost nine Years confin'd, being brought out by the King's Declaration for Liberty, in 1672.

Pag. 760. Ramsbury: Mr. HENRY DENT, M. A, of Wadham-College in Oxon. Born in Wales, and bred under Mr. Hunt of Sarum who sent him to Oxford, where he continu'd (as I am inform'd) ten Years, though I cannot find that Wood in his *Athenae Oxonienses* takes any Notice of him. When he enter'd upon the Ministry, he was first Assistant to Mr. Strickland of Sarum, and afterwards to Mr. Wild of Ramsbury. This Mr. Wild conform'd on Bartholomew Day, 1662; and Mr. Dent still continued his Assistant, and taught School in the Church, but was excus'd from reading the Prayers, which Mr. Wild took wholly upon himself. But at length, not being suffer'd to continue in this Course, he preached and taught School in his own House, and his Wife also teaching *English*, he pick'd up a tolerable Subsistence, though he had not above 5 l a Year from the People he preach'd to. He was as much barras'd for his Nonconformity as any Minister in the County. He was three times *excommunicated*; though at length he got his Absolution, for a Sum of Money, which he the more freely parted with in the Case, that he might not be wholly incapacitated to continue his School, which was his main Support. There were three Parsons, viz. Mr. Wilson of Ramsbury, Mr. Norris of Alborne, and Mr. Sawyer of Newbury, that were his bitter Enemies. The first of these, (Mr. Wilson) being at Church, call'd on the Constable and Church-wardens to go and disturb Mr. Dent's seditious Conventicle; and declar'd he would not begin the Service, till that was done. He himself went with them, and being denied Entrance, they broke open the Doors, and found a great Number of Auditors, but Mr. Dent was gone. They took the Names of the People, and had Money from several of them. Often also was he worried by Bailiffs, who had Warrants against him; and once narrowly escap'd being taken, through the great Civilities of Sir Seymour Pile, that lodg'd in another Part of the House in which he liv'd, who turn'd one out of Doors, that was got into the House, with a Design to apprehend him. The same Gentleman

Gentleman often also gave him private Information when Warrants were out against him, that he might stand upon his Guard. Though he was often eagerly pursu'd, yet he never was in Prison. He would often preach in Woods and Fields, placing Scouts to watch the Avenues. He for some time walk'd every Week, both Winter and Summer to Lambourn Wood-lands, above four Miles, to preach to about twenty poor People, having very little for his Pains: And would say, *He that sets a to Work, will pay me my Wages.* When Mr. Mason came to be the publick Minister of Ramsbury, I had more Peace and Quiet, and a friendly Correspondence with him. Mr. Dent then generally preached in the Morning, and went in the Afternoon to the Parish Church with his Family. He died March 1695, or 1696, *Ætat.* 63. He was a Man of moderate Principles; and of an unblameable Life and Conversation. His last Words were these: *An Interest in Christ is more than ten thousand Worlds.*

*Pag.* 760. *Collingbourn:* Mr. DANIEL BURGESS 'Add, M. A. I find his Name to the concurrent Testimony of the Ministers of *Wilts*, with their reverend Brethren the Ministers of *London*, printed in 1648. He subscrib'd as Minister of *Veney Sutton* in this County. From thence as Dr. Walker reports *Att.* p. 336, by the Interest of his Brother Cornelius, he remov'd to this Living of *Collingbourn*, worth: or 400*l* a Year, which was vacant by the Death of Mr. Adoniram Byfield. But then the Doctor adds that he shall have Occasion to tell us hereafter, in another Place, how unwillingly he parted with this Living in 1662. For my Part, I must own, I cannot see why he should not be unwilling (or unwilling) to part with such a Living, which he was so very useful, provided Providence would have allow'd him to do so. However if he could have satisfy'd his Conscience conform'd, and comply'd with the Law had prescrib'd, none could have been so ready from keeping his Livings, as he was. For the Doctor says that had been his Case.

before the Restoration: So that there was none in any Claim against him. But it looks as if *Walker* was so hard to please, that he could be easy with these ejected Ministers, whether they were willing or unwilling to part with the Livings they had in Possession. Let them be one Way or another, he appears very willing and forward to pass his Censure.

Mr. *Daniel Burges* was of *Magdalen-College* in *Oxon*, and there took both the Degrees in Divinity, though I do not find *Wood* takes any Notice of him. After quitting the University, he was first Minister of *Stanes* in *Middlesex*, whence he removed to the Living of *Sutton* in this County, when he was quitted by Mr. *Swaddon*, who was turn'd for Immorality. Here he liv'd about fourteen Years, and then upon the Death of Mr. *Adoniram* Minister of *Colingbourn*, was presented to that Living by the Duke of *Somerset* (or whether his Title at that Time was only Earl of *Hertford*, I cannot say) the noble Patron of it, but not through the Credit of Dr. *Cornelius Burges* as Dr. *Walker* has inform'd the World, mistaking him to be his Brother, when as I am inform'd by the Family, there is no Relation between them. The Truth of the Matter is this, he got the Presentation to that Living, by Vertue of his own Endowments which recommended him, as well as by the Interest of his Brother Mr. *Isaac Burges*, who was well acquainted with the Duke, and a Person of considerable Note in those Times, being twice High Sheriff of the County, and a Justice of the Peace for many Years.

Mr. *Burges* continu'd preaching and labouring among his People, with great Diligence and Success, till the new *Act* took Place: And he was so far from being unwilling to quit his Living, that he bro't through unwillingness to lose his Conscience, and to preserve his Liberty, and to advance the good of his People (as he was so much concern'd for) he was oblig'd to



350 *l per An.*) and he had a Family of seven Children to provide for; notwithstanding the great Importunity of the Duke and Dutchess of *Somerset* who us'd all the Arguments they could think of to persuade him to conform; and notwithstanding the earnest Intreaties of his People, who with many Cries and Tears importun'd him to continue with them, he was so far from being *unwilling*, that he broke through all these Obstacles, and told them, that *he could not go against his Conscience for all the World*. And besides all this, when the Dutchess and some others would have him tell them freely, how far he could comply, and where he could not, offering to make Interest with the Bishop to pass by or alleviate some Things that were most greivous to him, he thankfully refus'd, and plainly declar'd, *that this would be a Snare to him, and a Stumbling-block to his Brethren*, and therefore he could not hearken to such a Proposal. Nay, so loth were the Duke and Dutchess to part with him, that they would have him keep the Instrument of his Presentation by him, that if he could upon farther Consideration comply, he might be restor'd, before any other could be put in. And this seems to be the only Foundation of the Doctor's Suggestion, (if he really had any at all) that he parted with his Living *unwillingly*: But how weak and impotent it is, does sufficiently appear from what has been said before. And though he kept this Instrument by him, at the Request of his noble Patron, yet it was no Temptation to him to change his Mind; but he as chearfully as any Man resign'd himself to the Conduct of Divine Providence, and never repented of it afterwards.

From *Colingbourn* he retir'd to *Marlborough*, where he had some Estate, and preach'd sometimes. Mr. *John Hughes* Minister there; and at other Times supply'd the Country round about. He was driven from *Marlborough* by the Corporation Act, and in the Month of *June 1679*. He was a judicious, a faithful and laborious Minister, greatly esteem'd and respected by his People.



Degrees : Some time after which, he settled at *Mary's* in *Marlborough*, and there remain'd till *Aug.* 24. 1662, when he could not comply with the Terms of the *Act for Uniformity*, and so preach'd his Farewell Sermon to an endear'd and loving People, who discover'd their Affection by a plentiful Effusion of Tears. He had at that Time a Wife and six young Children, and purchas'd an House in the Town, and taught School ; and notwithstanding the Rigor of the Times, several Gentlemen round the Country sent their Children to him for Education and he had several from *London* ; so that in a little Time he had a numerous School, which he continu'd for some Years, notwithstanding several Interruptions from those of the establish'd Church : But that which most provok'd them, was his gathering a Church there after his Ejection. There was indeed a mutual Endearment between his People and him, that they could not part with their Pastor, who so faithfully discharg'd that Office among them ; he continu'd under his Ministry to the Time of his Death. He was unwearied in his Work ; and his Ministry was successful. He was holy and unblameable in his Conversation : And though his Life after his Ejection was one continu'd Scene of Trouble, by Reason of Citations out of the Bishop's Courts, and other Methods us'd by restless Men to disturb him, yet he still chearfully bore up, resigning himself to the Divine Will, as knowing whom he serv'd, and whose Work he was about. He was of so sweet and winning a natural Temper, that his very Enemies had a great Esteem for him, and several among them privately gave him Notice what Mischief was design'd against him : So that he escap'd the Snares that were laid to take him. He was for several Years, as it were a Prisoner in his own House, not daring to be known to be at home with his Family, for fear of being carry'd away by Force. And when the Storm grew so high, that the Meetings at their usual Place of Worship were wholly suppress'd, he did not desist from preaching, but often preach'd to such as were gathered in the Woods and Fields, without

for his approaching Change, which sent him out of the Reach of a Troubled Minister's Joy; on Feb. 12, 1811, a general Sermon was preached at Marbleton. William Gough, from Revelation (He had conform'd) very considerably. Dea. Isaac would have conform'd at the same time.

1. Newton-Toney: Mr. J. E. V. - -  
Name to the concurrent Testimony of  
in this County, with their Branches in  
in 1648.

~~He~~ : Mr. THOMAS RUTTY. After  
~~that~~ he liv'd at Melksbam.

[illegible]

As to this his eldest Son, he was after 1662, for some time Pastor to a Congregational Church at *Andover*, who met in the same Place with the People that were under the Pastoral Care of Mr. *Samuel Sprint*. Mr. *Sprint* discoursing with him with that Prudence and Temper for which he was remarkable, had wrought him up to all that was necessary for uniting the two Congregations: But when the Matter came to be mention'd to some of Mr. *Chamcey's* People, they were against it, and so the Coalition was prevented. Having applied himself to the Study of Physick, he quitted *Andover*, some time after the Recalling King *Charles's* Indulgence, and came to *London*, with a Design to act as a Physician, rather than as a Preacher for the future. But after the Death of Dr. *Owen*, his People choosing him, he accepted their Call, and continu'd to officiate among them many Years. At length finding the Society decrease and decay, he took up a Resolution wholly to quit ministerial Service, and no Entreaties could prevail with him to the contrary. Tho' he was no popular Preacher, yet Mr. *Sprint*, who was a good Judge of Learning, and knew him well, always gave him the Character of a learned Man; which will scarce be denied him by any unprejudic'd Persons, that were well acquainted with him. He has several Things in Print. As, *The Divine Institution of Congregational Churches, Ministers and Ordinances, as has been profess'd by those of that Persuasion, asserted and proved from Scripture*, 8vo. *An Essay to the Interpretation of the Angel Gabriel's Prophecy, deliver'd by the Prophet Daniel, Chap. ix. 24. Christ's Ascension to fill all Things, in a Sermon at Horsham-down*, 8vo, &c.

Pag. 761. *Alton*: Mr. OBED WILLES: Let it be rather, Mr. OBADIAH WILLS, M. A. He hath printed, *Infant Baptism asserted and vindicated by Scripture and Antiquity*; in Answer to Mr. *Danvers*, &c. 8vo. 1674; with a Preface by Mr. *Richard Baxter*: And *Vindicia Vindiciarum*; or a Vindication of that Treatise, in Answer to Mr. *Danvers's* Reply, 8vo. 1675: And *Censura Censurae*, or a just Censure

of the unjust Sentence, of the *Baptists*, upon an Appeal made against Mr. *Henry Danvers*, 8vo. 1676.

Dr. *Walker* in his *Att.* Part II, p. 417, says, that this Mr. *Wills* was the bad tho' godly Neighbour of Mr. *Gregson*, in the Living of *Alton priors*, where he had 13 l a Year. He says, that Mr. *Wills* got his Neighbour cited before the Commissioners, for reading Common Prayer, and dispossefs'd of that poor Place, the Profits of which were given to Mr. *Wills* as the Reward of his informing: And adds, that of this and other Things concerning this Mr. *Wills*, he may have Occasion to speak in another Place. And therefore if there be any living, that are able to do Justice to the Memory of this Mr. *Wills*, I take this Opportunity of making it my Request to them, to furnish me with their Informations.

Pag. 761. Box: Mr. JOHN STERN. This was the sequestred Living of Mr. *Busnel*: Dr. *Walker's Att.* Part I, p. 181. Mr. *Stern* was before at *Chilmark* in this County, and had this Living upon the Ejectment of Mr. *Busnel*: But by that Time he had computed all his Expences, he told Mr. *Busnel* himself, he was 500 l the worse for suing after and accepting of the Living: *Ibid.* pag. 193. And therefore tho' it seems hard that it should be demanded of Mr. *Busnel*, to bear a Part of the Charge of his own being dispossefs'd, which Dr. *Walker* intimates was his Case, *Att.* Part I, p. 105; yet if Mr. *Stern* really paid the Commissioners 15 l for their incident Charges, and was 500 l out of Pocket, I think he might well enough expect, that Mr. *Busnel* should allow his Proportion towards it, before he receiv'd any thing from him.

*Ibid.* Barwick, St John's: Mr. COMPTON SOUTH, B.D. In the Close of the Account of him, it is said; and there he died; (that is at *Warmister*) a few Years since: Let it be alter'd into these Words: And at length as great Weakness came upon him, he retired to his House at Upper Dunhead in Wilts, where he died, July 22, 1705.

Pag. 763. *Newton*: Mr. JOHN OLDHAM. He was the Son of Mr. John Oldham, some time Rector of *Nun Eaton* near *Tetbury* in *Gloucestershire*; and was himself Minister of *Shipton* in the same County, before he came to this Place, where he was silenc'd in 1662. Mr. John Oldham the celebrated Poet, in King Charles's Reign, who was so famous for his pointed Satyrs upon the *Jesuits*, was his Son: But notwithstanding his Wit and Smartness, he was an heart-breaking Grief to his pious Father. In the Works of that Writer, there is as ill-natur'd a Piece as can be easily met with, intit. *A Character of a certain ugly old Parson*, which even Wood himself, (*Ant. Oxon.* Vol. II. p. 568) owns to be *the worst and most offensive of all his Poems*: As he well might do, since that Monster of Ingratitude there spits his Venome, against the Person, to whom (under God) he ow'd his Being. The Son died at thirty: But the Father liv'd to a good old-Age, and continu'd preaching to a small Congregation of Dissenters, at *Wotton under Edge*, in *Gloucestershire*, and died in that Neighbourhood, not very long since, without leaving any thing in Print; tho' he has left a good Name behind him among all that knew him.

Pag. 764. *Bramble*: Mr. JAMES CRUMP. He continu'd to live in the Place where he was ejected.

*Ibid.* *Lurgershal*: Mr. JAMES CUSSEY. His Name is also to the Subscription in 1648. He there wrote himself, *Henry Cusse*, Minister of *Lurgershal*.

*Ibid.* *Upton Lovell*: Mr. CURL. Dr. Walker, *Att.* Part II, p. 277, says, that this was the sequestred Living of Mr. Thomas Hickman; and adds, that his immediate Successor was one *Bradish*, an Irish Man, of whose ridiculous Preaching (not to say worse) he intimates he could let the Reader have a particular Instance, if Modesty would permit him to relate the Story. Perhaps if we had had it, it would have been found not to have grated more upon Modesty, than some Stories he has related in his elaborate

Work. However, it must be acknowledg'd it  
ould have been very bad indeed, if it could not  
e been match'd in the Case of some of the  
ctor's own Church. And therefore he might as  
I have spar'd his Reflection.

*Pag. 764. Hill Martyn:* Mr. ROBERT ROWS-  
LL. He liv'd in this Place after he was ejected,  
us'd to preach sometimes at *Calne*.

*ibid. Chiltern:* Mr. DOSITHEUS WYAR. He  
s ordain'd by Bishop Godfrey Goodman, who by  
Name took him for a Puritan: But when he told  
his Father took his Name out of the *Apocrypha*,  
was very well pleas'd with him. If the reading  
the *Liturgy*, without declaring *unfeigned Assent*  
*Consent* would have satisfi'd the Law, Mr. Wyar  
ght have continu'd Vicar of *Chiltern*. For some  
ars after his Ejectment, a certain Church being  
ant by the Death of the Incumbent, he officiated  
some time, with the Allowance, and at the Re-  
st of the Patron, who was his very good Friend:  
as he was burying a Corpse, he was taken with  
e Disorder, which prevented his reading all that  
appointed on such Occasions. This he never reco-  
ed; tho' he liv'd some time after, and was vi-  
d by his Nephew Mr. Samuel Sprint, who was  
cted from *South Tidworth* in *Hampshire*. He found  
Uncle unable to speak above two or three Words  
a Time, so that those about him could only guess  
his Meaning. While Mr. Sprint was with him,  
apprehended by his Gestures and Motions, that  
was not so intirely satisfi'd as he should have  
en, in what he was about when his Disorder  
z'd him. He had with some Application and  
rnestness studied the Revelation of St. John, and  
d wrought himself up (as many others had done)  
a Sort of Assurance, that Antichrist would fall in  
566: But liv'd to see himself mistaken.

*ibid. Everfly:* Mr. EASTMAN. His Name was  
WILLIAM. The Living of which he was in Pos-  
sion, was (I am told) in *Hampshire*; but being men-  
tioned



tioned in this County, I shall not attempt an Alteration. The Living (which was 200 *l* per An.) was given him by *Oliver Cromwel*, and taken from him at the Restoration. After his being cast out, he removed to *Salisbury*, and from thence to *Shaftsbury* in *Dorsetshire*, and there died, after he had continued the Exercise of his Ministry many Years. Mr. *Clan* (the conforming Minister of *Wareham* in *Dorset*) who married his Daughter, had all his Papers after his Death.

*Pag. 764. Knifton Ceveril*; Mr. JAMES EBURN. His Name also is to the Subscription in 1648, in this manner: *James Eburne*, Minister of *Kingsdon Deverell*.

*Pag. 765. Compton*: Mr. JOHN FRAWLINS. It should be FRAYLING. He was born at *Hedington* about nine Miles from the *Devizes*, and after his Ejection he preach'd at the *Devizes* every other *Lord's Day*, and Mr. *Ob. Wills* the other. He was blind for some Years before he died, but preach'd as long as he was able to ride, and he had one to guide his Horse. He died in *January* 1688, when he was about eighty Years of Age. Mr. *Gough* preach'd his Funeral Sermon, on *Job xiv. 2*: And therein represented him, as a *Moses* for Meekness, and a *Nathanael* for Uprightness; and one of *Ephaz's* happy Men, who came to his Grave in a full Age, or Fulness of Days, compleat even to the utmost Line of Life. He serv'd GOD in his Generation as a faithful Steward in his House; and was to his Congregation a painful Labourer, in Word and Doctrine, according to the Talent that GOD had given him, and that with good Success.

*Ibid. Brinford*; Mr. EDWARD FAULCONER. It should have been, *Bridford*; Mr. EDWARD FALCONER. He was not satisfied with sprinkling in Baptism; and People being unwilling to have their Children dipp'd or plung'd, some neighbouring Ministers came sometimes, and baptiz'd the Children born in his Parish. He

Books: viz. *The*

gland, a Copy of which he presented to King  
s; and, *The Watchman's Alarm*. Upon leav-  
is Place in 1662, he retir'd to *Salisbury*, where  
ent the little Remainder of his Life.

765. *Langford*: Mr. GYLES. Dr. *Walker*,  
I, p. 227, says, that *he was a Proverb for Litigi-*  
s. And if so, and there had been Proof of it,  
ik there had been less Room and Ground for  
plaint, had he been silenc'd for that, than for  
onformity to the Ceremonies.

1. *Winterbourn-Stocks*: Mr. MARK KING.  
inform'd his Name was DANIEL, and that  
as a very worthy good Man. He has printed a  
intit. *Self the grand Enemy of Jesus Christ, and*  
*Disease of Man*, 12mo.

d. *Hisperton*; it should be *Hilperton*: Mr. MAT-  
v TOOGOOD. Dr. *Walker*, Part II, p. 380; says;  
*he was a Taylor by Trade, and that he had former-*  
*in a Parish-Clerk*. To which I can say nothing,  
tant of Intelligence: But I find he was one of  
ubscribers, in 1648.

B. It may not be amiss, here to take Notice,  
Mr. *William Thompson*, Sen. who was the In-  
ent at *Corsham* in this County, in 1663 and  
wards, when Mr. *Thomas Rosewell* liv'd there  
the *Lady Hungerford*, would often complain to  
*Rosewell* of the Burthen of the Ceremonies, and  
him he was drawn in by a meer Wheedle of  
Bishop to conform before he was aware. He  
it Dr. *Pierce* the Bishop of *Bath* and *Wells*,  
in the Days of Archbishop *Laud* thank'd God  
id not one Lecture in all his Diocese.

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*The* EJECTED, &c.  
IN THE  
County of WORCESTER

Pag. 765. **KINGS-NORTON:** Mr. THOMAS HALL, B. D. In the Account of his Works, for *Ministerio Anglicano*, read *Ministerio Evangelico*.

Pag. 767. *Mowfley:* Mr. JOSEPH COOPER. At the End of the Account of him, add; I have been inform'd that the Maintenance at *Mowfley-Chapel* is but small and inconsiderable; and therefore being none to carry on the publick Service and Worship of God in his Room there, Mr. Cooper continued to preach in it after the 24th of August, until December 1662; when a Troop of Horse came and carried him out of the Pulpit on the Lord's Day after which he was confin'd in *Worcester-Jail* for six Months.

Among his Works, for *Μικροβητια*, read *Μεσοβητια*.

And at the End of his Works, add: Besides this I am inform'd he hath a Tract extant, intit. *The Witness still speaking to his living Friends: The Substance of eight Sermons, by way of Farewell*, 1663.

Pag. 768. *MON* The son mention'd

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## *the County of WORCESTER.*

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769. Mr. RICHARD FINCHER. He died his Course, Feb. 10, 1692: And his Funeral Sermon was preach'd by Mr. *Samuel Slater*, where his Character may be met with.

d. *Upton upon Severn*: Mr. BENJAMIN FINCHER. This was a sequestred Living: Dr. *Walton* Part II, p. 408. Mr. *Baxter* was most humble and blameless in his Life.

g. 770. *Martly*; Mr. AMBROSE SPARRY. His Imprisonment was in 1661, for that that was commonly call'd *Baxter's Plot*. A Letter was fram'd from a nameless Person, and directed to Mr. *Sperry*, desiring that he and Captain Yarrington would supply with Money and Arms at the Time appointed; that he should acquaint Mr. Oasland, and Mr. *Sperry* with it. This Letter was said to be left under a Hedge, and was carried to Sir John Packington (from whom it was suppos'd first to have proceeded) who thereupon sent Mr. *Sperry*, and several others to Prison. And though he was a very sober and ed Man, who had never own'd the Parliament in the War, and was in his Judgment for more the Episcopacy, yet he was long confin'd, and when the Forgery and Injury was detected, could not obtain a Release without great Difficulty.

*Bewdley*; Mr. HENRY OASLAND. Addressee of Trinity-College in Cambridge. He was of sober Parents, who liv'd reputably in the West-*Rock* in this County. From his Childhood strongly inclin'd to Learning, and bent upon Study. He was educated under the Curate of *Wichamptons*, and at the Free School at *Bewdley*, afterwards admitted into Trinity-College, where *Hill* was Master, of whom he says (in the Memoirs of the former Part of his Life) that he knew more of CHRIST in one Year, from his precious Christ-advancing Preaching, and his Positions in the Chapel, than he had in the Country. After four Years

Years Continuance in the University, he went to see his Friends, intending to return, and pursue his Studies there, till he had taken his Master's Degree: But the famous Mr. Tombs after his Dispute with Mr. Baxter in *Bewdley-Chapel*, about Infant Baptism, leaving the Town, the Magistrates prevailed with Mr. Oastland to succeed him. This was 1650; and in 1651, he went to *London*, and was ordained in the Church of *St Bartholomew Exchange* by Mr. Samuel Clarke, Mr. Simeon Ashe, Mr. Jam Cranford, Mr. William Taylor, and Mr. John Fuller. And whereas he had (as was then usual) a printed Certificate or Testimonial of his Ordination to which they all of them did set their Hands, the Words relating to his taking the Covenant of the three Kingdoms were rased out, he not taking the Covenant nor was it then insisted on as it had been formerly. And when he came to be of a Master's Standing, I went from *Bewdley*, and took that Degree at *Cambridge*.

He continu'd his publick ministerial Labours in this Town till Aug. 24. 1662, having both there and in the Towns adjacent, surprizing Success. He catechized the Children on *Thursdays*, after his Return from the Lecture at *Kidderminster*. The Children were so fond of him, that if he happen'd at any Time to stay a little longer than usual before he came, they would go out into the Fields to meet him and running along by his Horse's Side, bring him in to Town in a Sort of a triumphant Manner.

He was legal Lecturer of *Bewdley*, as far as I can understand: For I cannot hear that any one was put out for him; and when he was ejected, the Corporation chose a new Lecturer, viz. Mr. Soley of *Milston*. I am inform'd his fix'd Maintenance here was but 40 l. a Year, and yet he refus'd much greater Offers made him if he would remove: But he was unwilling, because there were so many excellent Christians in the Town. He was, after his Confinement for some Time in Prison (by Capt. Tarrington) he was sent into *Staffordshire*, where he was visited by some of the Friends who visited him.

When he was ejected, he had nothing to subsist on, and support five Children, but a Jointure his Wife had from her former Husband; and yet he was contented and easy. In the very hottest Part of King Charles's Reign, he preach'd in *Leicestershire, Northamptonshire, Herefordshire, Warwickshire, Worcestershire, Staffordshire, and Shropshire*: But when the *Indulgence* was granted, he continu'd himself to the four latter Counties, in which there are many to whom his Memory to this Day is precious, and who can with Pleasure tell the Time and the Place and the Text he preach'd on, that first occasion'd their minding Religion in earnest.

He was eminent for Justice and Charity, and making Peace: Of a catholick and healing Spirit, and great Moderation. His Family went to Church when he was abroad; and when he could, he chose to preach out of Church-hours. He appear'd to all so set upon doing good, that he was not a little respected by several that had no great Affection for the *Nonconformists*. As he was one Day walking by a narrow Road, he found two Waggoners had met there, and were unable to pass by each other, and the Waggoners fell to fighting for the Way. He persuaded them to be quiet, and do as well as they could for that Time, and assur'd them they should never have Occasion to differ upon that Account any more. To make good his Word, he took the first Opportunity of applying to the Owner of the next Acre of Land, and purchas'd it for 6*l*, and freely gave it to the Country, to enlarge the Road, which is to this Day no small Convenience. And this was done at a Time when he could not be permitted to do the Good he desir'd to the Souls of Men.

He was in Labours more abundant, and ventured more than most of his Brethren when the Times were troublesome, and yet came off as well as most of them. After the Confinement mention'd

his Brethren had none of his Company in the Courts, or in Prison. It is true about of the Reign of King James, he was at *Litchfield*; but he was soon discharg'd

discharg'd, without Expence or Trouble, by the Declaration for Liberty.

He had many remarkable Deliverances, which he noted with great Thankfulness. As he was preaching once in *Herefordshire*, an Informer came in, and took the Names of the People present, without being much observ'd : And being offended at somewhat in the Sermon, he drew his Sword, and swore he would kill the Minister, and advanc'd towards him with that Design. A young Man in the Place met him, threw up his Heels, and disarm'd him, and so there was no Damage done. The Soldiers that took his Brethren to Prison came several times to take him, but could not find him at home, he being often abroad, preaching Lectures. Once they came late at Night in hope of finding him : They search'd his House, and several Houses in the Neighbourhood, but miss'd the House of that particular Neighbour, with whom he was prevail'd with to lodge for that Night, and so he then also escap'd them. Tho' his Neighbours were generally for the Established Church, yet they were so far from insulting him when he met with any Difficulty, that they generally express'd their Concern ; and some of them would freely intercede with the Soldiers and Officers, and persuade them to let him be quiet, telling them how good a Man he was, how good a Neighbour, and that he did a great deal of Good among them. Hardly any of them would upon Occasion, have refus'd to have conceal'd him when he was sought for ; and when once he was preaching a Lecture about half a Mile from his House, the Officers came to disturb him, but tho' it was generally known by his Neighbours, yet no one would give Information.

I am inform'd, that a Guard of Soldiers was set in the Way in which it was known he would come that Day ; and being come up, they told him they must know his Name before he pass'd. He told them with great Boldness, that his Name was *Henry Oastland*, and he car'd not who knew it. Upon which they let him pass, and were not sensible of their Mistake, till he was out of their Reach.

He

He had a firm and strong Constitution, and a great Share of Health; and was scarce ever hinder'd from preaching by Sickness, on *Lords Days* or Week Days, except two or three *Lords Days*, about two Years before he died, by a Pain that was reckon'd to arise from the Stone in the Kidneys. As to other lesser Indispositions, it was his common Observation, that as soon as he began his Pulpit Work, he felt no more of them for that Time.

When he was in the Pulpit, he seem'd to be in his Element. He generally began with something that tended to quicken his Auditory to a serious Attention. He would usher in his first Prayer, with somewhat that was affecting, in Order to the exciting in such as were to join with him, a Frame of Spirit becoming those that address'd to the Great God. He also began his Sermon with a brief Speech agreeable to his Subject, designing to raise the Expectations, and quicken the Attention of his Hearers. And all his Discourses were serious, lively and moving. His Subjects were commonly adapted to the Circumstances of the People he preach'd to, or suitable to the different Seasons of the Year, or the special Occurrences of Divine Providence with Respect to the Nation in general, or the particular Place where he preach'd, teaching his Auditors how to make a right Improvement of them. Having explain'd his Text, and confirm'd his Doctrine with Scripture and good Reason, it was his common Way to be very particular in his Application, which has often set such as were Strangers to him upon wondering how he came to be acquainted with their Cases. He taught with Authority, and convinc'd his Hearers that he did not come to trifle with them, or gratify itching Ears with the inticing Words of Man's Wisdom, but to demand of them in the Name of the great God, and JESUS CHRIST whom he had sent, Obedience to the everlasting Gospel which he preach'd to them. In this Part of his Discourse, he us'd to look about his Congregation with an uncommon piercing Eye, that made each particular Hearer think he spake to them. Preach-  
- from *Matt. xxii. 5*, he thus prefac'd his Discourse:



course: *I am come*, said he, *to bring you the most heavy, grievous, and melancholy Tidings, that ever you heard with your Ears. Undone perishing Sinners are invited to the Gospel Feast, but they make light of it, and so fall into an aggravated Condemnation.* Another Time, preaching in Pen Church in Staffordshire, to a crowded Congregation, he recommended CHRIST JESUS to them as worthy to be accepted of by all of them; and after he had set forth his Excellence, and convinc'd them upon scriptural and rational Grounds of the Truth of what he had declar'd to them concerning him, he in the Application, with great Authority demanded their Acceptance of him, and press'd it with great Fervency; charging and requiring any in the Assembly that made light of the Offer, and refus'd to comply, to go forth and withdraw from the rest of the Company. Upon this he sat down for some time in the Pulpit, and continu'd silent. And perceiving they all stay'd, and none withdrew, he rose up as one in an Extasy of Joy, and said: Now I hope every one of you is espoused to JESUS CHRIST. — Be——y, Esq; who had no great Affection for those of Mr. Oasland's Sentiments, seem'd to be extremely well pleas'd with the whole Management.

Often would he look upon some particular Auditors with great Earnestness, and with Authority ask them, Will you obey this Word? Or will you avoid this or that Sin? O do so for God's Sake, or for CHRIST's Sake, &c. which has had such an Influence upon some, that they have cried out in the Congregation, I will Sir, I will Sir. A sleepy Hearer was seldom seen under his Ministry. More of his Hearers might have been seen in Tears than asleep.

After the legal *Toleration*, he preach'd twice every *Lord's Day*, and some Weeks one or two Lecture Sermons besides, some Miles from his own Home. And this Service he continu'd, till *Lord's Day*, Oct. 3. 1703, when he was so ill that he could not preach; and on the 19th he died, about the eightieth Year of his Age. The Publick Minister preach'd a Funeral Sermon at his Interrment, from Rev. xiv. 13; and

d told a near Relation that wept bitterly, when e saw him laid in his Grave, that she had no eason to weep: For he left a good Name behind him, and several Hundreds to testify that: justly deserv'd it.

He had a strong manly Voice, which was as peccable as it was audible; and a very rouzing Delivery. He was zealous for the Cause of *Nonconformity*, and serv'd it with great Boldness and Resolution, in so much that some call'd his Discretion and Conduct in Question: But he feared none in the Matters of his God. When the Soldiers came to take him up for the above mention'd *Packington's* lot, he was reading a Chapter in his Family. His servant-maid came to him, and told him a Troop of Horse stood at the Door. He was advis'd to secure himself, which he did so artfully, that though e was all the while in his own House, they could not find him. At length, his Friends thought him safe, and the Soldiers despair'd of getting him into their Possession: But considering with himself that being charg'd with *High Treason*, though he was very innocent, his absconding would by many be reckon'd an Evidence of his Guilt, he came forth from his Hiding-place, stood before the Soldiers, and ask'd them who it was they wanted? They answer'd, Mr. *Oasland*. I am the Man said he, and am ready to answer, to what any Man has to say against me. He spake with such a Spirit, as struck a visible Terror into the Soldiers, who were in plain Confusion, and did not for some time speak to, or offer to lay hold on him.

Preaching in the Pulpit of the publick Minister, (with his Allowance) at *Newport* in *Shropshire*, some time after the Ejectment in 1662, and discoursing from *Isa. xxviii. 1*, *Wo to the Drunkards of Ephraim*, two noted Tiplers, *Richard Eccles*, and *John Crabb* that heard him, seeing him ride out of Town, said one to another, here he goes, that denounc'd Woes to the Drunkards of *Ephraim*. Ay, said Mr. *Oasland*, and to the Drunkards of *Newport* too; and Woe to thee if thou art one of them thou mocking *Shi-*

He

He and his Congregation had a great Deliverance at *Cosely* in *Staffordshire*, when he preach'd a Funeral Sermon for Mr. *Eccleshall*, one of the ejected Ministers, from *Zechar. i. 5.* In the middle of his Sermon, the Floor of the Room where he was, with a crowded Congregation, sunk down into the Cellar, but no Body receiv'd any Hurt. He finish'd his Discourse out of Doors; a Place where he has often been constrain'd to preach up on a Table, in an Orchard, or any where, as he could, when the Company was too large for the House to hold them. He has often preach'd to a numerous Congregation of Nailors and Colliers, &c. in a Place surrounded by Mud-wall, and he stood under a Tree. He never refus'd to preach to any People that desir'd his Pains, though they were ever so poor; nor did he make any Complaint of their mean Entertainment, so he had but a good Congregation, which he seldom wanted.

He was an Encourager of young Men that devoted themselves to the sacred Ministry. If they were poor, but had good natural Parts, he was not backward himself; and he stirr'd up his Friends that were able to contribute to their Assistance. He was indeed a common Father to the Poor, in general, who greatly lamented the Loss of so great a Friend and Benefactor.

There were but few Places where he preach'd frequently, in which there was not a Funeral Sermon preach'd for him; so general was the Lamentation that the Country made for him.

He left behind him two Sons among the Nonconformists. *Edward* the elder is Pastor of the Dissenting Congregation in *Bewdley*, where his Father was ejected and silenc'd: And *Henry* the younger died in *Cambridgeshire*.

He has left little in Print. His two Sermons intituled, *The Living Dead Pastor, yet Speaking*, were printed without his Knowledge, by three of his People, who took them in Short-hand. He was troubled at their taking that Method, because he intended to have publish'd them himself, more to Advantage. However it was observ'd, there was  
scarcely

rice a dry Eye to be seen; while he deliver'd  
se Discourses from the Pulpit.

He also wrote and publish'd a Sheet, intitul'd, *The  
ristian's daily Walk*, which I have not seen, but  
told it well deserves to be printed again.

*Pag. 771. Old Swinford:* Mr. JARVIS BRYAN.  
came to this Living in 1655. *Dr. Walker*, Part  
p. 373. And at the End of the Account of him,  
d :

As for Mr. *Jarvis Bryan*, it was his general Cha-  
cter, that his Life was a continual Sermon. He  
ent the latter Part of his Life among the Dissen-  
s at *Coventry*, and there he died, about the Year  
90. He was an holy, humble, serious Divine,  
iose great Design and Business, was to convert  
uls, and build them up in Faith and Holiness, and  
a catholick, christian, peaceable Spirit and Tem-  
r.

*Pag. 772. Stone:* Mr. RICHARD SERJEANT.  
e succeeded Mr. *Richard Spicer*, the sequestred  
cumbent of this Living, (whose Daughter he mar-  
ed) with his Consent. *Dr. Walker's Att.* Part II,  
373. He was a good while Mr. *Baxter's* Assistant  
*Kidderminster*.

*Ibid. Bromsgrove:* Mr. JOHN SPILSBURY. Add;  
le was exceedingly valu'd by Dr. *Hall*, the late  
ishop of *Bristol*, whose Sister he married. The  
ishop ordinarily visited him once a Year, and con-  
nu'd some Weeks at his House. And when he died,  
e made Mr. *John Spilsbury*, (the only Child of the  
ormer Mr. *John Spilsbury*) his Heir: And he for  
everal Years has been Pastor of a Congregation of  
Dissenters, in the Town of *Kidderminster*, but is now  
ately dead there.

*Pag. 774. Churchill:* Mr. EDWARD BOUCHER.  
He liv'd afterwards in *Kidderminster*.

*Ibid. Chaddlesey:* Mr. THOMAS BALDWIN, Sen.  
Add; He was of *Cambridge*. He died in Feb. 1693.  
Mr.

Mr. *White* in his Funeral Sermon speaks thus of him : He was a Man of exemplary Holiness and Regularity of Life ; and constant in his Attendance on his Ministry, whenever free from two severe Distempers with which he was sorely afflicted. His last Fit of the Stone held him for about eleven Days together; and was very acute. He was one of signal Patience under all his Dolors. When he had any Intermission from Pain, he was presently ready for profitable Discourse. When he was near his End, he put forth himself, with more than ordinary Earnestness and Vigor of Spirit: And being desir'd to favour himself, because of the great Weakness of his Body, his Answer was quick and smart: *Can I (said he) speak too much for God !*

Dr. *Walker*, Part II. p. 300, says, that Mr. *Law* the sequestred Minister of *Chaddesley Corbett* was restor'd in 1661.

Mr. *Baldwin* was by the *Oxford Act*, driven to *Dudley* in *Warwickshire*.

Pag. 774. *All-Church*: Mr. *RICHARD MOORE*. Dr. *Walker*, Part II. p. 277, owns, that he was possess'd of this Living in 1661, and then gave it up to Mr. *Hollington* : But he might easily have got another Living, if the *Act of Uniformity* had not follow'd soon after, and totally silenc'd him. This Mr. *Moore* was alive in 1682, at *Weathercock Hill* near *Kings Norton* : But when he died I cannot say.

Pag. 776. After the Word *more*, lin. 33, let this be added ;

Mr. *GILES WOOLEY*, was Brother to this Mr. *Richard Wooley*. I cannot learn where he was Minister in 1662 : But he was a Nonconformist. He came up to *London* and preach'd somewhere about *Hackney* : But I know not what became of him afterwards, nor

*Ibid. White*  
This also wa

Page 777. It has been complain'd by some, that tho' I have publish'd an *Abridgment of the Life of Mr. RICHARD BAXTER*, who was so noted and so well esteem'd in this County of *Worcester*, and given a yet shorter Compendium of it, before his practical Works, that were publish'd some Years since in four Volumes in *Folio*, I have taken no particular Notice of him in my Account of the ejected and silenc'd Ministers, where he should not be overlook'd or pass'd by: And therefore I think it may not be amiss, to add something concerning him in this Place.

He was born Nov. 12. 1615, at *Katon Constantine*, five Miles from *Shrewsbury*, in the County of *Salop*. He fell into the Hands of very indifferent School-masters in his Childhood, and when he grew up the greatest Assistance he had in his Studies, was from the private Advice of some Divines whom he applied to for Counsel. He had not the Advantage of an academical Education, (tho' he was extremely desirous of it, and much lamented the Want of it :) and yet by the Divine Blessing upon his rare Dexterity and Diligence, his sacred Knowledge was in that Degree of Eminence, as few in the University ever arriv'd to. He was serious betimes; and at about fourteen Years of Age, the reading *Parsons of Resolution*, corrected by *Bunney*, brought him under such religious Impressions, as never wore off. He was afterwards kept along while, with the Calls of approaching Death at one Ear, and the Questionings of a doubtful Conscience on the other; and carefully read all the practical Treatises he could lay his Hands on, in order to his Direction and Satisfaction.

From the Age of twenty-one to twenty-three, he was under so great Weakness, that he hardly thought it possible he should live above a Year; and yet having a warm Sense of Religion, and being willing to do some Good to ignorant and careless Sinners before he left the World, he even then enter'd into the Ministry, and was examin'd and ordain'd, by Bishop *Thornborough* of *Worcester*; and that before he had distinctly read over the Book of *Ordination*, the Book

out ; was a great while a Prisoner in the Fleet there died much in Debt.

*Pag. 777. Lindridge:* Mr. JOHN GILES, Father of this Mr. Giles (who was the proper bent of this Living) was an eminent Minister died after the Restoration of King Charles, and before the *Bartholomew Act* came out: But so zealous, holy, laborious and faithful in his that his Enemies would not suffer him to be in his own Parish-Church, nor the Church-yard his Friends were forc'd to carry him to *Stow* about three or four Miles from his Habitation buried. Mr. John Giles the Son who was slain the *Act for Uniformity*, left behind him three who were all bred up to the Ministry among Dissenters: The Eldest John Giles, M.D. is of a Congregation at *Salop*. The Second James was Pastor of a Dissenting Congregation at *Farnham* in *Surrey* where he died suddenly, not long ago. And the Youngest James, was Chaplain to Sir T. Clark of *Snailwell* in *Cambridgeshire*, Bart, and mis'd well, but is become useless, by Reason of an unhappy Disorder in his Brain.

*Ibid.* Where I mention Mr. JOHN WOODS of *Trinity-College* in *Cambridge*, and have these Words, *and is yet living, about seventy-eight Years old;* let Expression be alter'd thus: *He died not long since the Age of seventy-eight, or upwards.*

*Ibid.* Where I mention Mr. RICHARD COLE who was also of *Trinity*, let it be added; He born at *Kinsale*, and was at the University, and prepared for the Ministry, but not fix'd, before the signing of the *Act for Uniformity*. He could not be persuaded to conform. He was but a little while Chaplain at *Prestwood*. His Family of *Foley* but liv'd a Bachelor, the Honourable, and was born, did some time live there, and was finally in several Parishes, and was a hard Congregation. Prime.

It has been complain'd by some, that tho' publish'd an *Abridgment of the Life of Mr. R. Baxter*, who was so noted and so well known in this County of *Worcester*, and given a yet more copious Appendix of it, before his *practical Works*, publish'd some Years since in four Volumes, have taken no particular Notice of him, and the want of the ejected and silenc'd Ministers, should not be overlook'd or pass'd by: And I think it may not be amiss, to add something concerning him in this Place.

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At the Age of twenty-one to twenty-three, he was seized with a great Weakness, that he hardly thought he should live above a Year; and yet had a strong Sense of Religion, and being willing to do Good to ignorant and careless Sinners before he left the World, he even then enter'd into the Ministry, and was ordain'd, by Bishop *Neale*; and that before he had discontinued his Study of *Ordination*, the Book of



of *Homilies*, or weigh'd the Book of *Common Prayer*, or the *Thirty-nine Articles* with any Exactness. He was first at *Dudley*, where for about three Quarters of a Year he preach'd to a numerous Auditory: And went from thence to *Bridgnorth*, where he was Assistant to Mr. *Madstard*.

The *Etcetera* Oath put him upon the close Study of the Affair of Conformity, and the more he look'd into and weigh'd it, the less he lik'd it. Tho' he saw no Reason to believe all Kind of *Episcopacy* unlawful, he yet was far from so approving the *English Episcopacy*, as to think it lawful to swear, he would never consent to have it alter'd. And it was his Observation, that that Oath which was design'd unalterably to subject the Nation to *Diocesans*, did but set many the more against them: And that instead of ruining the *Nonconformists* which was intended, it prov'd a great Advantage to them, and inclin'd many to fall in with them.

Upon the Opening of the *Long Parliament*, a Committee was appointed to hear Petitions and Complaints against such as were scandalous among the Clergy. The Town of *Kidderminster* in this County, among a great many others, had drawn up a Petition against Mr. *Danse* their Vicar, and his two Curates, as insufficient. The Living was worth 200 *l* per An, and the Vicar in order to the compounding Matters, offer'd 60 *l* per An to an agreeable Preacher, to be chosen by fourteen Trustees. They upon hearing Mr. *Baxter*, chose him for their Minister; and he accepted: Making this Observation; that in all the Changes he pass'd through, he never went to any Place he had before desir'd, design'd, or thought of; but only to those Places he never thought of, till he was surpriz'd by a sudden Invitation.

He spent two Years at *Kidderminster* before the Civil War broke out, and above fourteen Years afterwards, and yet never touch'd the Vicaridge-house tho' authoriz'd by an Order of *Parliament*; but the old Vicar liv'd at

ter found th

Earth; Ign

Soil were

upon his Labour and Cultivating, the Face  
 life appear'd there in all the Fruits of Right-  
 s. Rage and Malice created him much Opp-  
 at first : But at length, his unwearied Pains  
 he People of that Town, were crown'd with  
 ted Success: When he first came thither,  
 ight perhaps be a Family in a Street that  
 o'd God, and call'd upon his Name : But  
 e came away, there was not above a Family  
 ide of a Street that did not do it. He had  
 dred Communicants : And there were but  
 nilies in the whole Town but what submit-  
 his private Catechizing, and personal Con-

e Heat of the War he withdrew from *Kid-*  
*er*, and retir'd to *Coventry*, and preach'd one  
 the *Lord's Day* to the Garrison, and the other  
 inhabitants. Here he had the agreeable So-  
 about thirty worthy Ministers, who fled to  
 e Place for Safety ; and among the rest of  
*hard Vines*, and Mr. *Anthony Burges*s. He  
 'd there two Years, taking nothing for his  
 ng twice every *Lord's Day*, excepting only  
 :. And after *Naseby* Fight, when the Cause  
 ably chang'd on the Side of the *Parliamenta-*  
 nd the King was left out of the new Commis-  
 nderstanding that plotting Heads among the  
 were busily at Work, in order to the sub-  
 both Church and State, he with the Encou-  
 nt of the Ministers who were then at *Coven-*  
 nt into the Army, and accepted an Invitation  
 Chaplain to Col. *Whalley's* Regiment, with a  
 to do all that in him lay, to prevent the Con-  
 that afterwards ensu'd. He march'd with the  
 Westward, and was engag'd from Day to Day  
 e Sectaries he met with among them : And  
 Success he had, found Reason to apprehend,  
 d there been a competent Number of Mini-  
 ong them, each doing their Part, the whole  
 e furious Party might have been broken,  
 and Religion preserv'd. But  
 Army, (and that in a very  
 65<sup>6</sup>/<sub>7</sub>, the very Day that  
 they

Grave, and spar'd for farther Service.

When *Oliver* got the Ascendant and be-  
rector, he could not fall in with him, tho' he  
ed once before him. Being afterwards se-  
hear him make a Speech of above an Hour  
about the Providence of God in changin-  
vernment, and favouring that Change, by  
Things as were done at home and abroad ;  
the Freedom to tell him that the honest Peo-  
Land took their ancient Monarchy to be a  
And that they were desirous to know, how  
forfeited that Blessing, and to whom the  
was made. To which he replied, (not with  
Passion) that there was no Forfeiture, but  
chang'd it, as it pleas'd him.

He came to *London* just before the De-  
*Richard Cromwel* : And preach'd before  
ment, the Day before they voted the  
King *Charles*. He preach'd also before  
Mayor and Aldermen of the City at *St Pauls*  
Day of Thanksgiving for *Menk's* Success. A-  
the King was actually restor'd, he became  
Chaplains in Ordinary, together with some  
his Brethren. He preach'd once before his  
Capacity ; and often waited on him with  
the Ministers, in order to the obtaining by  
sty's Means, some Terms of Peace and Un-

He affected no higher Preferment, than continue his Ministry in his beloved Town *Minster*, which he could not obtain. Tho' soon thither after the Restoration, yet he got leave to preach there above twice or

run'd therefore to *London*, and preach'd about the City, sometimes for Dr. *Bates* in *Fleetstreet*, and sometimes in other places. He had a Licence from Bishop *Sheldon*, underscribing a Promise, not to preach against any part of the Church, or the Ceremonies, in so long as he us'd his Licence. And went on, till May 15, 1662, when he preach'd a Jewel Sermon at *Black Friars*: He did it so, that none might suppose he intended to go to *Bartholomew-Tide*, which was the Time of the *Act of Uniformity*.

He afterwards retir'd to *Acton* in *Middlesex*, where he spent every *Lord's Day* to the publick Church, and the rest of the Day with his Family, and other Neighbours that came in to him. In 1663 when the Plague rag'd, he went to *Richard* *Esq*; in *Buckinghamshire*, and return'd to *Acton* when it was over. He staid there as long as the *Act* against Conventicles continu'd in Force, and that was expir'd, he had so many Auditors that he wanted Room. Hereupon, by a Warrant sign'd by two Justices, he was committed for 12 Months to *New Prison Jail*; but got an *Habeas Corpus* and was releas'd, and remov'd to *Totteridge* in *Hertfordshire*.

When the *Indulgence* in 1672, he return'd into the County and was one of the *Tuesday* Lecturers at *Pinner*, and had a *Friday* Lecture at *Fetter-lane*, and on the *Lord's Days* he for some time preach'd occasionally; and afterwards more staidly in the *Market-house*, where in 1674, he had a narrow Deliverance by almost a Miracle, from being smother'd on the Floor. He was apprehended as he was going to *Mr. Turner's*; but soon after a Warrant was not (as it ought to have been) return'd by the City-Justice.

In

In 1676, he built a Meeting-house in *Oxenden-street*, and when he had but once preach'd there, the Worship was disturb'd, and Mr. *Seddon* a *Derbyshire* Minister preaching for him, (he being out of Town) was sent to the *Gate-house* in his Room, tho' the Warrant did not suit him: And he continu'd there three Months, till he got an *Habeas Corpus*. He then took another Meeting-house in *St Martin's Parish*, and was forcibly kept out of it by Constables and Officers. Mr. *Wadsworth* dying in *Southwark*, he upon the earnest Invitation of his People, preach'd to them many Months in Peace. And when Dr. *Lloyd* succeeded Dr. *Lamplugh* in *St Martin's*, he offered him his Chapel in *Oxenden-street* for publick Service, and he accepted it.

In 1682, he was suddenly surpriz'd in his House, by an Informer with Constables and Officers, with a Warrant to seize his Person for coming within five Miles of a Corporation; and five more in Distrain for 195 l, for five Sermons. Tho' he was exceeding ill, yet he was going with them to a Justice, till meeting Dr. *Cox* the Physician, he forc'd him back to his Bed, and went and took his Oath before five Justices, that he could not go to Prison without Danger of Death. The King being applied to, consented that his Imprisonment should for that Time be forborn. But they executed the Warrants on the Books and Goods in the House, notwithstanding that he gave good Proof that they were not legally his; and they sold even the Bed which he lay upon. Some Friends paid down the Money at which they were apprais'd, and he repay'd them. Being afterwards in Danger of new Seizures, he was forc'd to retire to private Lodgings.

In 1684, he was seiz'd again, and carried to the Sessions, at a Time when he was scarce able to stand, and bound in a Bond of 400 l, to his good Behaviour: And was told that this Proceeding was only to secure the Government against suspected Persons. He was some time after carried again to the Sessions house, in great Pain, and forc'd to continue bound. He refus'd to stand bound, not knowing what they might interpret a Breach of the Peace.

But

at his Sureties would be bound, lest he should die in Jail. He was also carried thither a third Time, and still bound; tho' for the most part he kept his bed.

In the Reign of King *James II*, he was committed Prisoner to the *King's Bench*, by the Warrant of the Lord Chief Justice *Jefferies*, for his Paraphrase on the *New Testament*, which Sir *Roger L'Estrange* said *is the wickedest Book that ever was written*: And he was tried on May 30, 1685, and treated most scornfully and rudely; the Lord Chief Justice, saying on the Bench, that *he was sorry that the Act of Insanity disabled him from hanging him*. He was sentenced to pay a Fine of five hundred Marks, and to remain in Prison till it was paid, and bound to his good behaviour for seven Years. He continu'd in a costly Prison in Pain and Languor two Years. But at length, the King changing his Measures, he was pardoned, and remov'd to *Charter-house Yard*, and there visited Mr. *Sylvester* every Lord's Day Morning, and every Thursday Morning he preach'd a Lecture, and as he continu'd to hold on four Years and a half, rejoicing in King *William's* happy Revolution, tho' he did not go much abroad afterward. He finish'd his Course, Dec. 8, 1691, and was interr'd in *Christ-church*, whither his Corps was attended by a numerous Company of Persons of different Ranks, and especially of Ministers, some of them Conformists, who paid him this last Office of Respect.

His last Will and Testament, that bore Date, *July* 1689, was introduc'd in this Manner:

**I** RICHARD BAXTER of *London*, Clerk, an  
 “unworthy Servant of JESUS CHRIST,  
 drawing to the End of this transitory Life, having  
 through GOD's great Mercy the free Use of my  
 Understanding, do make this my last Will and  
 Testament, revoking all other Wills formerly made  
 by me. My Spirit I commit with Trust and Hope  
 of the heavenly Felicity, into the Hands of JESUS  
 my glorified Redeemer and Intercessor;  
 and by his Mediation into the Hands of GOD  
 “my

" my reconcil'd FATHER, the infinite eternal SU  
 " RER, Light, Life, and Love, most Great, as  
 " Good, the GOD of Nature, Grace, and Glory  
 " of whom, and through whom, and to whom as  
 " all Things ; my absolute Owner, Ruler, and BEN  
 " nefactor ; whose I am, and whom I (tho' impe  
 " fectly) serve, seek, and trust ; to whom be GlORY  
 " ry, for ever, *Amen*. To him I render most hum  
 " ble Thanks, that he hath fill'd up my Life witH  
 " abundant Mercy, and pardon'd my Sin by thE  
 " Merits of CHRIST, and vouchsaf'd by his SPIRIT  
 " to renew me, and seal me as his own  
 " and to moderate and bless to me my long Suffer  
 " ings in the Flesh, and at last to sweeten them  
 " by his own Interest, and comforting Approbation  
 " who taketh the Cause of Love and Concord as  
 " his own, &c.

He order'd his Books that he had remaining, to  
 be distributed by Mr. *Matthew Sylvester*, and Mr.  
*Roger Morrice* among poor Scholars, which was done  
 accordingly. The Remainder of his temporal Estate,  
 after a few Legacies to his Kindred, he dispos'd of  
 for the Benefit of the Souls and Bodies of the Poor.  
 And he left Sir *Henry Ashurst*, Bart, *Rowland Hunt*,  
 of *Boraton*, Esq ; Mr. *Thomas Hunt*, Merchant, *Edward*  
*Harley*, Esq ; Mr. *Thomas Cooke*, Merchant, Mr. *Tho*  
*mas Trench*, Merchant, and Mr. *Robert Bird*, Gende  
 man, his Executors.

Living and dying, he was as much respected by  
 some, and as much slighted and insulted by others,  
 as any Man of the Age. He wrote above one hun  
 dred and twenty Books, and had above sixty Books  
 written against him, either wholly or in part. As  
 for the Books he wrote, it was said by Mr. *Law*  
 of *Exeter*, that it would be well for the World  
 they were all burnt. But as they have done a thou  
 sand times more Good than any Thing that ever  
 came from that Author's Pen, so they are likely  
 to survive and be useful when he and his Book  
 will be forgotten. As for the Books written  
 against him, they are as vile as the men who wrote

can easily be met with. No Man had a greater share of Reproach than he.

He was smartly censur'd,

By the *Saducees* for asserting so strenuously the Life to come, and a future Resurrection.

By *Materialists*, for asserting the Difference of Spirits from Bodies.

By *Antitrinitarians*, for so magnifying the Evidence of a *Trinity in Unity*.

By *Ecclesiastical Makebats*, for representing the old Controversies with the *Nestorians*, *Eutychians*, and *Monothelites*, as capable of easier Reconciliation, than is allow'd by fierce Dividers.

By *Arians* and *Socinians*, as judging too hardly of such as deny the GODHEAD of CHRIST.

By *Arminians* as holding special Election, and differing Grace.

By hot *Anti-Arminians*, for holding such free Will, and universal Redemption, as *Usher*, *Davenant*, and *Preston*, and other such knowing Men defended.

By the *Anabaptists*, for writing so much and so warmly for Infant Baptism.

By rigid *Dissenting Separatists*, for separating no farther from the Conformists, than they separate themselves from necessary Truth, and for persuading Men to Communion with the Parish Assemblies.

By the *Conforming Separatists*, for not separating from all save themselves, and for owning those to be faithful Servants of CHRIST, whom they reject.

By *Clement Writer*, and the *Seekers*, for asserting the Certainty of Scripture Verity, as sealed by the SPIRIT, by Miracles, and Sanctification: And for maintaining that there is yet a Continuance, of a true Ministry, and true Churches.

By Mr. *Liford* and some others, for taking the Blasphemers of the HOLY GHOST, to be fixed Infidels judging CHRIST's Miracles to be by the Devil.

By Mr. *Henry Dodwell*, for not taking the Offices to be varied by the Will of the Bishoper, without being determin'd by CHRIST's



**CHRIST'S Institution:** And for not denying the Presbyters and Bishops of the Reform'd Churches to be real Ministers, and not unchurching their Churches, who have not an uninterrupted Succession of Canonical Ordination by Diocesans as from the Days of the Apostles; and not inveighing against them as committing the *Sin against the Holy Ghost*, in administering the Sacraments while but Laymen, though he himself held such as the *French* to be true Ministers.

By the *Erastians*, for vindicating the Power of the Keys, and the Necessity of ministerial Church Discipline.

By the *Independents*, for being too much for a national Church, and against their unnecessary covenanting Terms of Communion, and their giving too much Power to popular Votes.

By the *Scottish Presbyterians*, for being against the Imposition of their Covenant, and too much for Episcopacy.

By the *High flown Prelatical Party*, for being for many Bishops in the Room of one, that so he may not have an impossible Task; and opposing Church Power, and the Spirit of Imposition. And,

By the *Magistrates and Judges*, in the Reigns of King *Charles*, and King *James*, for not ceasing to preach and write, when the Laws were against him.

And all of them gave him hard Words, and endeavour'd to run him down: But he defended himself from Attacks on all Sides: And was signally serviceable to the Souls of many; and few did so much Good as he, either by their Preaching or their Works.

That the World may not be shocked by the heavy Charges brought against him, or the Usefulness of his many valuable Works obstructed, by the Imputations that may be met with, in the Writings of his Contemporaries, publish'd in his Lifetime, or after his Decease, I shall be at the Pains to collect the chief Accusations I have met with or heard of, and add the best Reply I am able, out of his own Writings, or from what I have receiv'd by credible Info  
m others.

He is accus'd by some, as being much against  
 g Charles I, in the War between him and his  
 liament, and a great Fomenter of it. It is said,  
 : *he left his Calling as a Minister of Peace, and*  
*ed with the first into a War against the King.*  
 but as to this, he largely vindicates himself, in  
*Narrative of the most remarkable Passages of his*  
*and Times, publish'd in Folio, from his MS. And*  
 it in his Conduct, he found upon Reflection to  
 amiss, he owns with great Frankness, in his *Pe-*  
*nit Confession, and necessary Vindication,* which was  
 uted in 1691, the very Year that he died: He  
 re gives a distinct Account, of the Principles up-  
 which he acted, p. 14, 15, &c; and how far  
 did act, and was concern'd, p. 21, 22, &c.  
 d he declares, that *he never left his Calling, or*  
*Command or Office, save that when Naseby Fight*  
*almost ended the War, he went a Chaplain, that*  
*might try to save the Land from Rebellion. He*  
*says was for King and Parliament, and never against*  
*King's Person, Power, or Prerogative, but only*  
*his Return to his Parliament, and against his Will,*  
*and Instruments. Observing withal, that when Hen-*  
*VI was carried about by his Enemies, his Friends*  
*ght for him, that fought against the Army where*  
*Person was. And he adds, that he was so far*  
*going into a War with the first, that he only*  
*l to Coventry, for a private Refuge, when he was*  
*c'd from Home, by an Accusation at the Sessions, the*  
*rticular Articles of which he could never see, or hear,*  
*know.*

II. He is accus'd by Mr. Long of Exeter, of being  
 Eye-witness of the inhuman Butcheries that were  
 ide, in almost every Fight, from the Beginning of the  
 ars, to the End of them.  
 To which he answers, (*Penitent Confession and ne-*  
*ssary Vindication, p. 51,*) that he was an Eye-wit-  
 ss of many of God's Provident Disposals, and an Ear-  
 itness of more. He saw the Field where they fought  
 ear Worcester, and Edge-hill and Nantwich; and  
 saw many Garrisons, (Wem, Leicester, Shrewsbury,  
 Exeter,

Exeter, Sherburne, Bristol, Winchester) *th*  
*been taken : But he saw not the Fights, at a*  
*of these ; but that at Langport, that ended th*  
*War he saw afar off, but saw none kill'd ; f*  
*fled before a Man was kill'd.*

III. Dr. Boreman of Trinity-College in Cam  
 publishing a Book against him, in 1662, sai  
 it was reported, that *he kill'd a Man with h*  
*Hand in cold Blood.* The same was afterwar  
 ed of, in several Coffee Houses, and the Ac  
 were oblig'd to retract and ask Pardon. No  
 standing which, the Story was publish'd agai  
 the Affirmation of Major Jennings himself,  
 was the Party concern'd) by the Rector of 1  
 in the Life of Dr. Peter Heylin. The Charg  
 stood thus: That Mr. Baxter, finding one  
 Jennings in the War-time, among the Bod  
 the Dead and wounded, look'd on while I  
 nant Hurdman that was with him, ran him th  
 the Body, in cold Blood. And that Mr. J  
 took off with his own Hand, the King's Picture  
 about his Neck, telling him as he was swimmi  
 his Gore, that he was a Popish Rogue, and  
 that was his Crucifix: Which Picture was  
 said) kept by Mr. Baxter, till it was got fron  
 but not without much Difficulty, by one M  
 merfield, who liv'd with Sir Thomas Rouse, w  
 stor'd it to the true Owner, who was suppos'd  
 dead of his Wounds. And this Narrative wa  
 scrib'd by Jennings himself, that it might pa  
 the more authentick. But Mr. Baxter answer'd  
 clear'd up the whole Matter, in his *True His*  
*Councils, enlarg'd and defended,* publish'd in 1

And yet after all, some People still giving  
 selves a Liberty to repeat this Story, and tha  
 lickly too, Mr. Baxter in a *Postscript*, at the E  
 a Tract of his intit. *Catholick Communion dou*  
*fended,* printed in 1684, again absolutely deni  
 declaring that *as in the Presence of God, be*  
*voluntary Oath that it was false, and that h*  
*not near Major Jennings at that Time, nor neve*  
*him in his Life, (unless he might see him an*

ugly, in a Congregation, or distant Crowd :) nor did  
e see any wound him, nor take any Medal from  
him: But in the House where he was, he heard the  
soldiers tell how they wounded and stripp'd him, and  
took his Medal, (laughing at a silly Soldier that cal-  
ed it a Crucifix;) and the Man that took it offering it  
o Sale, Mr. Baxter declares he gave him 18 pence for  
t, and some Years after sent it Major Jennings freely;  
which it seems made him think, and rashly affirm falsely,  
hat it was Mr. Baxter that took it from him.

IV. Dr. Morley Bishop of *Worcester*, in a Letter to a  
Friend speaking of *Kidderminster* says, the Truth is,  
Mr. Baxter was never either Parson, Vicar, or Curate,  
here or any where else in my Diocese; for he never  
came in by the Door, that is by any legal Right, or  
lawful Admission into the Sheepfold, but climbed up  
some other Way, namely by Violence and Intrusion,  
therefore by Christ's own Inference he was a Thief  
and a Robber.

I reply these are very hard and passionate Words,  
but I think more dishonourable to the Accuser, than  
to the Accused. It appears by Mr. Baxter's Account  
in his Narrative of the most memorable Passages of  
his Life and Times, that he settled at *Kidderminster*,  
upon the Invitation of the Bailiff of the Town, and  
the Feoffees, with the Agreement of Mr. Danse the  
Incumbent, (whom he never bore hard upon) and  
the general Consent and Approbation of the Inha-  
bitants. If Mr. Baxter was a Thief and a Robber  
for preaching in the Diocese of *Worcester*, without  
Bishop Morley's License, than what did his Ordination  
by his Predecessor signify? He was ordain'd to the  
Ministerial Office, for which he was abundantly  
well qualified, and in which God most remarka-  
bly own'd and succeeded him; and to the Exercise of  
which at *Kidderminster*, he had the general Call  
and Invitation of all that were concern'd. And Pow-  
er to preach the Gospel, is what no human Autho-  
rity can take away, (any more than it can dissolve  
the Contract of Marriage) unless it be for moral  
and notoriously vicious Misdemeanours. And Want  
of

of the Bishop's License did not hinder *Mr. Baxter's* Usefulness.

V. He has also been charg'd, with officiousness in the *Commissioners for Sequestration*, in the time of Confusion, between 1641 and 1660.

But as for the *Commissioners for Sequestration* he positively declares, that he never had any to do, for them, or with them: And as to the *Commissioners for Approbation*, that were to judge Men for Institution, upon Presentations, he was far from being forward to assist them: But it was the common Way with them, when a Man was presented, that they were not dispos'd to approve, would not willingly be blam'd for rejecting; name three Country Ministers, in his Neighbourhood, upon whose approving him, they would accept him; he in such Cases, at the Request of Ministers that were Episcopal, and Royalists (told him that they should lose their Living if he refus'd them) was prevail'd with to do this. And this certainly was praiseworthy rather than blameable. See his *Penitent Confession and Retraction*, pag. 65.

VI. *L'Estrange* (in his Way) accus'd him of endeavouring to divert General Monk, from bringing King Charles II. For in his *Observator*, there are these Words.

“ *Tor.* Prithee ask Mr. *Baxter*, if he knew  
 “ it was, that went with five or six more of his  
 “ Cloth and Character, to General Monk,  
 “ his coming up to London in 1659; and  
 “ a great deal of Company with him, to  
 “ Excellency, that he found his Time was  
 “ precious, and so would not trouble him with  
 “ Words: But as they were of great Weight  
 “ he hoped, they would make an answerable  
 “ confession on him: I hear a Report Sir (said  
 “ that you have some Thoughts of calling back  
 “ King; but it is my Sense, and the Sense of

Gentlemen here with me, that it is a Thing you ought not to do upon any Terms: For Prophane-ness is so inseparable from the Royal Party, that if ever you bring the King back, the Power of Godliness will most certainly depart from this Land.

To which Charge Mr. *Baxter* return'd an Answer in the following Words:

“ Dr. *Manton*, (and whether any other I remember not) went once with me to General *Monk*, and it was to congratulate him; but with this Request, that he would take care, *that Debauchery and Contempt of Religion might not be let loose, upon any Mens Pretence of being for the King, as it already began with some to be.* But there was not one Word by me spoken, (or by any one, to my Remembrance) *against his calling back the King,* nor any of the Rest here adjoin'd: But as to me it is a meer Fiction. And the King was so sensible of the same that I said, that he sent over a Proclamation against such Men, as while they call'd themselves *the King's Party*, did live in Debauchery and Prophaneness; which Proclamation so rejoiced them that were after *Nonconformists*, that they read it publickly in the Churches.

VII. He was warmly inveigh'd against, for the Denial of a Proposition advanc'd by the Disputants at the *Savoy Conference*, which after they had cast it into several Forms, was at length laid down in these Words. *That Command which commandeth an Act in itself lawful, and no other Act whereby any unjust Penalty is enjoin'd; nor any Circumstance, whence directly or per Accidens) any Sin is Consequent, which the Commander ought to provide against; hath in it all Things requisite to the Lawfulness of a command; and particularly cannot be guilty of commanding an Act per Accidens unlawful, nor of commanding an Act under an unjust Penalty.* By thus stating the Matter they had carried it to the utmost Length they could: and Mr. *Baxter* persisting to deny their Assertion,

Y

Assertion, in this as well as he had done under several Forms before, they were at a Loss to proceed in arguing. And Bishop Morley afterward made very tragical Exclamations, and represented Mr. Baxter's asserting that such a Command as this might be unlawful, was destructive of all Authority, humane and divine; and not only denied the Power to the Church to make Canons Ecclesiastical, for the better ordering and governing the Church, but also took away all Legislative Power from the King and Parliament, and even from the Blessed God himself. For (said he) no Act can be so good of itself, but it may prove by Accident a Sin: And if to command such an Act may be a Sin, then every Command is Sin. And if to command be a Sin, than even God himself can command nothing, because he cannot sin: And Kings, Parliaments and Churches ought not to command any thing, because they ought not to sin.

But I must own according to the best Judgment I am able to form of Matters, tho' it be asserted that Things that are not evil of themselves may have Accidents so evil as may make it a Sin to him that shall command them, yet it does not therefore follow that nothing at all may be commanded, for Fear of those evil Accidents that may happen, in Cases where the Commander cannot be chargeable with any Hand in them. And I should also think it may with a great deal of Safety be asserted, and easily defended, that *whosoever the commanding or forbidding of a Thing indifferent, is like to occasion more Hurt than Good, and this may be foreseen, the commanding or forbidding of it is a Sin.* I cannot therefore help thinking, that Mr. Baxter had hard Measure, when upon the Account of his Conduct in this Affair, he was charg'd with *Disingenuity*, and *Pervicaciousness*, and had other Words that were yet harder than these given him.

VIII. Mr. Baxter's drawing up that which he call'd the *Reformed Liturgy*, (which I have printed in-tire, at the End of my *Abridgment* of his Life,) has also been charg'd upon him as a Crime: And it has been represented as great *Immodesty* in him, to draw

*a Form of Common Prayer of his own, and stile it the Reformed Liturgy; or expect that the Old Liturgy, compiled by a Number of very learned Confessors and Martyrs, should give Place to a New Form, compos'd by a single Man, and he by Education much inferior to many of his Brethren.\**

\* See Comp.  
Hist. of Eng.  
Vol. III. p.  
235.

Whereas others think that Mr. Baxter gave good and sufficient Reasons for his Conduct in this Affair. The Design of this Liturgy he drew up, was not to rattle out the old One, where Persons were satisfied with it, and free to use it as it stood; but to relieve such as were not satisfied to use the old One as it was, by helping them to Forms, taken out of the Word of God, and in the very Expressions of Scripture, which was what none could scruple. Let us suppose there should be some, in whose Opinion the old Liturgy, (as much as it was extoll'd by some) fell short of this new One; why should this be thought so preposterous, unless it be reckon'd unaccountable, for Persons to prefer a Liturgy that was intirely scriptural, to one that is made up of humane Phrases, and some of them justly enough exceptionable? It must indeed be own'd, that the old Liturgy was fram'd by several Confessors and Martyrs, and deserves Respect upon that Account: And it was a great and considerable Step, for them to cast so many Corruptions out of the Publick Service as they did, at that Time, when this Liturgy was drawn out of the several Forms that were in Use in this Kingdom before: But it was a Pursuit of their Design, to render the Publick Service yet more scriptural: And had they risen from the Dead, there is good Reason to believe, that they would generally have approv'd of it; and been so far from looking upon it as a detracting from them, that they would have applauded it as a good Superstructure upon their Foundations. Suppose we then, that he that drew up this Reformed Liturgy, was by Education inferior to many of his Brethren; it yet neither follows from thence, that he must really be so far inferior to them in useful Knowledge and Abilities, as some would insinuate, when they have a Turn to serve that Suggestion; nor can it justly from thence



be argu'd that this Performance of his was really contemptible ; nor that there was any Want of *Mildness* neither, in his making such an Attempt, when his Brethren put him upon the Undertaking. And besides, they giving their Approbation, when they perus'd it, and joining with him in presenting it, made it in Effect their own, as sufficiently appears from the Preface that is prefix'd to it. And it is well known that some of them, not only had an advantageous Education, but great Reputation and Applause in the World too, and yet thought not Mr. *Baxter* at all their Inferior. And some Persons that were not very likely to be prejudic'd in Mr. *Baxter's* Favour, have really thought this Performance of his, to be the best of the Kind that they ever saw. One Person particularly, (who would be own'd if I should name him, no improper Judge) has declar'd of the *Reform'd Liturgy*, that for *Aptness and Gravity of Expression, excellent Coherence and Method, and Suitableness to all the Emergencies of humane Life, it is incomparably beyond the old One.*

IX. He hath also been charg'd with a downright *Falshood* in a Matter of Fact, in which he himself was concern'd ; and therefore could not but know, the Representation he gave to be untrue.

The Case is this. Mr. *Baxter* having built a Chapel for the Worship of God in *Oxenden-street*, and not being able to get Liberty to preach in it, through the Rigour of the Government against those of his Sentiments, made an Offer of it to Dr. *Lind*, who was then Minister of the Parish of *St Martin's*, in which the said Chapel stood, that it might be us'd for Divine Worship in the Way of the *Church of England*, and it was accepted upon such Terms as were agreed on, and Mr. *Baxter* was well pleas'd that it was so. I having taking Notice of this in my *Abridgment* of his Life, and us'd Mr. *Baxter's* own Words in his Narrative, the Compiler of the Third Volume of the *Complete History of England*, who is often pleas'd to cite my *Abridgment* verbatim, quotes my very Words in *pag. 312*, and then adds a Reflection in these Words ; *This latter Part of the Relation,*

lation, as to the Offer of a Chapel, is known to be very false.

It was shocking to several, that one that had made it the Business of his Life to promote Truth and Honesty, and that had written a Number of Books that were so useful to many, should in such a publick Manner, be charg'd with *Falshood*, in a Matter of Fact, in which himself was immediately concern'd. Mr. Baxter had not only asserted in his *Narrative*, p. 179, that he was encourag'd by Dr. Tillotson to make the Offer of the Chapel, and that it was accepted to his great Satisfaction; but had also mention'd the same Passage in several of his Works that were publish'd in his Life-time. Particularly in his *Breviate of the Life of his Wife*, p. 57, he declares that Dr. Lloyd and the Parishioners accepted of it for their Publick Worship; and that he and his Wife ask'd them no more Rent, than they were to pay for the Ground, and the Room over for a Vestry at 5 l, asking no Advantage for all the Money laid out on the Building. And the Truth of this, was never call'd in Question, till the Publication of this Third Volume of the *Complete History*, &c. That in so open a Manner contradicting Mr. Baxter's Relation, as containing what was known to be very false, it was plain and evident, there must somewhere or other be a great Mistake. And that it might be discover'd, where that Mistake lay, Application was made in a respectful Way, to the Compiler of the Third Volume of the *Complete History*, who was earnestly requested to signify upon what Grounds this was charg'd as a known *Falshood*. He offer'd to consult Dr. Lloyd himself, who was then still living, and Bishop of Worcester, and the best able of any one to set that Matter in a true Light, he being the Person that was immediately concern'd with Mr. Baxter in that Affair. And his Lordship when consulted, was pleas'd not only to declare by Word of Mouth, but to give it under his Hand, that Mr. Baxter being disturb'd in his Meeting-house, in Oxenden-street, by the King's Drums which Mr. Secretary Coventry caus'd to beat under the Windows, made an Offer of letting it to the Parish of St Martin's for a Tabernacle at the Rent of 40 l a Year; and

*that his Lordship bearing it, said he lik'd it well that thereupon Mr. Baxter came to him himself upon his proposing the same Thing to him, quainted the Vestry, and they took it up Terms. So that it is evident Mr. Baxter Falsifier.*

X. Mr. Sylvester in his Preface, to Mr. *Narrative of the most memorable Passages of and Times*, takes Notice of a Letter he receiv'd of *Worcestershire*, which intimated that there was a Report spread about in those Parts of the County that Mr. Baxter as his End drew near, was in Doubt and Trouble about a future State; and inclin'd to think there was no future State at that he ended his Days under such a Persuasion occasion'd no small Trouble to him, he having so many Things to persuade Persons to believe was, &c.

But they that know what Reports were abroad in the World, in many Parts, as to the Hours of Luther, and Calvin, and many others were eminently concern'd in the Reformation of Western Parts from Popery. will not (I apprehend) see much Occasion to be surpriz'd at the spreading of a Rumour of this Nature, after the Death of a Person as Mr. Baxter upon many accounts had been. The Devil, (without doubt) had his Ends to serve by it. But Mr. Sylvester is inconsistent with Mr. Baxter all along as his End appears solemnly declar'd, \* that " he knew nothing " could in the least minister to such a Rumour " this. He ever heard him triumphing in " a heavenly Expectation, and ever speaking, " that he could never have thought it worth " his while to be, were it not for the great " Ends and Ends of Godliness. He declar'd that he " did not but that it would be best for him " when he had left this Life, and was translated " to heavenly Regions. He own'd what he had " to do with Reference to the Things of God " considered all that came near him carefully to minister " to his Soul Concerns; and the Excellency and In-

\* See his Pref. to Mr. Baxter's Life in Folio.

heavenly Mind and Life, together with the  
at Usefulness of the Word and Means of  
ace, pursuant to eternal Purposes, ever lay  
singly upon his Heart, and extorted from him  
y useful Directions and Encouragements, to all  
out him, even to the last. And he at all  
mes most delightfully fell into Conversation,  
out what related to our Christian Hope and  
ork. " I may safely therefore say with good  
ylvester, And " now, let the Reader judge  
ether any thing in all this, can in the least in-  
; his Doubting or Denial of a future State ; or  
y Repentance of the Pains he took, to establish  
ers in the Belief and Hopes, of what the Gospel  
ls us of as future.

. Mr. *Baxter* is farther also charg'd with grossly  
ng Dr. *Owen*, about the Affair of *Wallingford*  
, and his Conduct towards *Richard Cromwel*,  
he was set up for Protector in his Father's  
n, in his *Narrative of the most memorable Passages*  
*Life and Times*. And for this he is warmly in-  
r'd against, and run down, in the *Memoirs* of the  
of Dr. *Owen*, that are prefix'd to the Volume of  
ermons, publish'd in 1721, p. xvii, xviii, &c.  
is there laid, p. xviii, that Mr. *Baxter* *has not*  
*ed the World with producing his Vouchers ; which*  
*ad in the like Instances he himself calls Slander :*  
hereupon his *Christian Directory* is quoted very  
ally. But the Compiler of these *Memoirs* might  
well have spar'd this Suggestion, seeing Mr.  
*ter* had produc'd the Doctor himself as Voucher  
his Case. For he declares, in his *Answer to the*  
*or's twelve Arguments*, printed in 1684, p. 27,  
the Doctor himself told him, that he was an  
it in pulling down *Richard's Parliament*, which  
soon follow'd with *the pulling down himself*.  
tainly therefore Mr. *Baxter's* declaring this af-  
wards in his *Narrative*, when he had so fair an  
cation, and so good a Foundation to go upon,  
ld be no *Slander*, or at all blameable:  
it is added, *It is Pity Mr. Baxter, did not publish*  
*Account in the Doctor's Life time, for then doubtless*

*he would have set the Matter in a just Light.* To which it is replied, that Mr. *Baxter* did in his Life-time, give Hints more than once in his Writings, looking that Way : And had he had a fair Occasion, there is very little Reason to doubt, but that he who was remarkable for his being afraid of no Man, would without making any Scruple, have been as particular, in what he printed about this Matter, in the Doctor's Life-time, as in what he left to be printed after his Decease.

If any thing in Mr. *Baxter's* Conduct in this Respect be to be lamented, there are many in whose Opinion it is equally to be lamented, that when honest Mr. *Sylvester* did (as he intimates in his Preface to Mr. *Baxter's* Narrative). write to Mrs. *Owen* his Widow, (with so tender and affectionate a Respect and Reverence to the Doctor's Name and Memory) to desire her to send him what she could, well attested, in favour of the Doctor, that he might insert it in the Margin, where he is mention'd as having an Hand in the Affair at Wallingford House, or that he might expunge that Passage ; his Offer should be rejected with more Contemptuousness and Smartness than his Civility deserv'd, as he complains, and not without Reason. I believe I am able to say more as to that Matter, than any one now living ; the Letter which Mr. *Sylvester* refers to, being given to me, to put into the Hands of Worthy Lady *Levet*, with a Desire that she who was very intimate with Mrs. *Owen*, would deliver it to her, and report her Answer. And I well remember that that good Lady was not a little troubled at the huffing Answer that was return'd, which she could not with all the arguing she could use, get at all soften'd. And therefore the peculiar Admirers of Dr. *Owen* must thank his Widow, that the ill Effect of the publishing that Part of Mr. *Baxter's* Narrative that is complain'd of, without any Thing added in the Margin to soften it, were not prevented.

But we are told, that *Historians on whose Credit we receive an Account of the Transactions of those Time are silent as to this Matter* : And Mr. *Whitlock* in his impartial Memoirs, as Mr. *Baxter* himself calls them, says nothing of it. And perhaps they might

: hear of it; and even Mr. *Whitlock* himself might have no Knowledge of it; and yet it might be true. Mr. *Sylvester* however, who was a very ingenious Man, thought he might rely upon Mr. *Baxter's Report*, and the concurrent Testimony of such as were in the Intrigues of those Times. And upon the account of these concurrent Testimonies, it is Pity this Objection against Mr. *Baxter's Narrative* was not made sooner: For if it had, we might doubtless have had more Light in this Affair, than we can now expect.

It is farther suggested, that perhaps Party Zeal might carry that Author, (meaning Mr. *Baxter*) beyond his Evidence. And perhaps also (may it be said on the other Side) they who are willing to have the Doctor intirely innocent, may make more light of his Evidence in this, than they would in another Case. But to indifferent Persons, the Doctor's own Evidence, Redg'd by Mr. *Baxter*, in his Answer to the Doctor's twelve Arguments, will I am apt to think appear sufficient. Especially if it be consider'd that in the same Answer to the Doctor's Arguments, p. 19, Mr. *Baxter* speaking of Dr. *Owen*, adds this farther: He and I, says he, knew the Man (and any one may see that, he meant the Doctor himself) who was Pastor to the Commanders of the Army, when they pulled down and set up, and again pulled down, till they had turn'd their armed Bulwark into Atoms; and when he saw what they had done, said, I wonder the People do not cast Stones at us, as we go along the Streets. Was not this a blaming his Flock? &c. This most certainly was plain, and home. ly, but the Doctor's Vindication of himself is mentioned, and considering his known Character in the World, it is signified that it is hop'd, that this will obtain Credit, beyond unattested Assertions to the contrary. And others also must have leave to think and hope, that the known Character which such a Man as Mr. *Richard Baxter* had in the World, will obtain some Credit, when he declares he had it from the Doctor himself: Especially when there might have been the Concurrent Testimonies of such as knew the Intrigues of those Times, had they not been prevented

vented by the Stiffness of the Doctor's nearest Relative.

But let us see what *the Doctor's Vindication* himself amounts to, when the most is made of it that the Matter will bear.

It is pleaded, that Dr. Owen, in his Reply to *Fiat Lux*, says that, *he never had an Hand in, nor gave Consent to, the raising any War in these Nations, nor to any Political Alterations in them.* But it cannot reasonably be suppos'd, that either Mr. Baxter or Mr. Sylvester, were Strangers to what Dr. Owen advanced in his Answer to *Fiat Lux*. And yet the one wrote, and the other publish'd, such an Account of the Affair at *Wallingford House*, as is thought fit to be clamour'd against, above twenty Years after its Publication: And they tell us of *the concurrent Testimonies of such as knew the Intrigues of those Times.* Had we had the Particulars of those concurrent Testimonies we might have judg'd better. But since Mrs. Owen unhappily depriv'd us of them, it is the Opinion of many, that the Collectors of these Memoirs shew'd more Zeal than Discretion and were over officious, in reviving this Matter, and endeavouring to asperse Mr. Baxter, in order to the making him whom they admire, shine so much the brighter.

It is added, that in his *Reflections on a slanderous Libel* against himself, in a Letter to Sir Thomas Overbury, the Author of the Libel charging him with being *the Instrument in the ruin of Richard Cromwel*, the Doctor replies, *that he had no more to do, with his setting up, and pulling down than himself,* and represents that Charge among the Lies of which the said Author is guilty. And yet still, Mr. Baxter assures us, that the Doctor himself acknowledged to him, that *he was an Agent in pulling down Richard's Parliament, which was soon follow'd with the pulling down himself.* And the more any find themselves at a Loss to reconcile these Things together, the less Reason will they have to admire the Wisdom of those who were for reviving the Memory of these Matters after they had remain'd long in

ney General exhibi-  
he alledges this Cha-  
nd that therefore the  
oney was in the King;  
I declar'd his Pleasure  
Id go towards the Build-

answer stated the Contro-  
formists and Dissenters, and  
all a Matter some, that con-  
oints, were kept out of the  
and ejected from their Liv-  
e himself a Conformist, &c.  
how far this could be car-  
k Copy of Mr. Baxter's An-  
tion of Sir Robert Sawyer, the  
which I shall here subjoin Ver-

**Answer of Richard Baxter, one of**  
**Respond<sup>t</sup> to the Bill of Complaint of Sir**  
**Sawyer, Kt, his Majesty's Attorney Ge-**  
**Complainant.**

**Def<sup>t</sup> saving and reserving to himself,**  
**the advantages of Excep<sup>o</sup> to the insufficien-**  
**other Imperfec<sup>o</sup> of the said Bill, for**  
**unto soe much thereof, (as he concei-**  
**erneth this Def<sup>t</sup> and is material for**  
**er, as he is advised, he saith, he**  
**to be true, that Robert Mayot in the**  
**being seized of some Estate, Real**  
**what or how much this Def<sup>t</sup>**  
**the twelfth day of October,**  
**lived and seventy-for<sup>t</sup> de**  
**and thereby**  
**sixty p<sup>o</sup>oo**  
**by lisen**



he was told by Old Mr. Matthew Barker not long before his Death, that he knew this Passage to be true.

So that upon the Whole, whereas the Compilers of the *Memoirs of the Life of Dr. Owen*, speak of their having set this Matter in a just Light, and not doubting but every impartial Reader would think the Doctor is sufficiently vindicated, from a Charge that was not supported by any Evidence, and appears not to have the least Foundation; they must give others leave to think, that though it is discernible enough, what was their Aim and View, and they wanted not good Will, to reach their End, yet their Assurance went far beyond their Evidence; and though it was to have been wish'd that the Doctor had been less active in the Affair of *Wallingford House*, than he appears to have been, yet it would be gross Partiality, wholly to acquit him, and censure Mr. Baxter as a Slanderer.

XII. The only farther Charge I shall add, that has been brought against Mr. Baxter, is that in a certain Cause depending in the Court of Chancery he swore himself a Conformist; which when his Nonconformity was so notorious to the whole Nation, and what he pleaded for so strenuously, for so many Years, and so many Ways suffer'd so much for, must necessarily be very surprizing to all that hear of it.

The Case referr'd to in this Charge, is taken from Mr. Vernon's *Reports*, (lately publish'd) Vol. I. p. 248, where there are these Words:

“ Robert Mayot, who was a Benefic'd Clergyman  
 “ of the Church of England, by his Last Will, is  
 “ October 1676, bequeath'd 600 l to Mr. Baxter  
 “ to be distributed by him, among sixty pious ejected  
 “ Ministers, and adds, I would not have my  
 “ Charity misunderstood. I do not give it them  
 “ for the Sake of their Nonconformity: But because  
 “ cause I know many of them to be pious and good  
 “ Men, and in great Want. He also gave Mr.  
 “ Baxter 20 l; and 20 l more to be laid out in a Book  
 “ entitul'd, *Baxter's Call to the Unconverted*.

“ Upon

Upon this Will Mr. Attorney General exhibited an Information, wherein he alledges this Charity to be against Law, and that therefore the Right of applying this Money was in the King; and that his Majesty had declar'd his Pleasure to be that this 600 l should go towards the Building of *Chelsea-College*.

Mr. *Baxter* in his Answer stated the Controversy between the *Conformists* and *Dissenters*, and shew'd upon how small a Matter some, that conform'd in all other Points, were kept out of the Pale of the Church, and ejected from their Livings: And then *swore himself a Conformist*, &c. Being willing to see how far this could be carried, I got an authentick Copy of Mr. *Baxter's* Answer to this Information of Sir *Robert Sawyer*, the Attorney General, which I shall here subjoin *Verbatim*.

The several Answer of *Richard Baxter*, one of the *Defendants* to the Bill of Complaint of Sir *Robert Sawyer*, Kt, his Majesty's Attorney General, Complainant.

THIS *Defendant* saving and reserving to himself, "all advantages of *Exceptions* to the insufficiencies and other Imperfections of the said Bill, for Answer unto soe much thereof, (as he conceiveth) concerneth this *Defendant* and is material for him to Answer, as he is advised, he saith, he believeth it to be true, that *Robert Mayot* in the Bill named, being seized of some Estate, Real or Personal, (but what or how much this *Defendant* knoweth not) about the twelfth day of *October*, one Thousand six hundred and seventy-six, made his Last Will in Writing, and thereby did devise six hundred Pounds, to sixty poor ejected Ministers, to be paid by his Executors to this *Defendant* to be by this *Defendant* distributed accordingly; and by the said Will gave this *Defendant* twenty Pounds for his Pains therein, as in the said Bill is set forth: And that the said *Robert Mayott* did " by

“ of *April*, one Thousand six Hundred and  
“ ty-three; and that the said Will is prov’d  
“ the 1<sup>d</sup> Bill is set forth. And this Def<sup>t</sup>  
“ that when this Hon<sup>ble</sup> Court shall have  
“ said Will produced, a Material part of  
“ Will this Def<sup>t</sup> finds wholly omitted in t  
“ Bill, which for preventing Misconstru<sup>con</sup>  
“ said Will he refers to, and prays th  
“ Considera<sup>con</sup> of, this Hon<sup>ble</sup> Court ther  
“ And when this Hon<sup>ble</sup> Court shall have con  
“ the said omitted Clause, and the whole  
“ Case arising upon the said Will, he humbly  
“ that the said Legacy will be found to b  
“ as it will not be Disabled or Diverted  
“ Court. And this Def<sup>t</sup> saith, that he never D  
“ ted nor yet rece<sup>d</sup> the said Summe, or sum  
“ Money, bequeathed by the said Will, o  
“ part thereof; nor is this Def<sup>t</sup> Guilty of an  
“ federacy with the other Def<sup>s</sup> men<sup>con</sup>  
“ said Bill, unless by his consenting to have  
“ buted the said Money, according to the sai  
“ if it had been brought unto him: For re  
“ which Consent this Def<sup>t</sup> most humbly sub  
“ to this Hon<sup>ble</sup> Court: For this Def<sup>t</sup> belie  
“ Testator could not be a Designer against t  
“ vernment, this Def<sup>t</sup> not doubting but to  
“ that the said Testator was truly Conformabl

*f Piety, and the whole Duty of Man, a*  
*approved of by diverse of the Nobility,*  
*as and other eminent Persons of the Eng-*  
*lerry: Nor can the said Testator be (as*  
*Deft beleiveth) suspected to design against*  
*Government, by the Guilt of the said Lega-*  
*in the said Will, in regard he hath these*  
*, or words to this Effect in the said Will,*  
*are wholly omitted in the said Bill, (vizt)*  
*east I should be misconstrued in this Deed of*  
*ty, I doe hereby declare, that I do not bequeath*  
*money to the persons aforesaid for the sake of their*  
*infirmity, but because I do beleive that diverse*  
*m are Pious and in great Want. And al-*  
*the said Testator, named not the sixty*  
*Ministers amongst whom the said six hun-*  
*Pounds by ten Pounds a piece should be*  
*uted, yet he named this Deft his Trustee,*  
*was to name them: And many Parish Churches*  
*igland, give Bread and money every Sun-*  
*o the Poor, whom the Testators or Donors*  
*d not, but made the Officers or others their*  
*ees to name them, and to distribute such*  
*ty. And generally Charity to Parishes, to*  
*als, to Colledges, for Fellowships or other*  
*Uses, are as this Deft hath heard, distri-*  
*in like manner, without naming the Poor*  
*vors of such Gifts, as is also done in this*  
*Will to the Poor of Abbington, and Ox-*  
*And this Deft farther saith, the persons*  
*d to distribute the said six hundred Pounds,*  
*his Deft and Thomas Gouge, were publick-*  
*own to be Hearers and Communicants in the*  
*, Churches. And this Deft hath written di-*  
*Books against Schisme, and to persuade*  
*s to such peaceable Communion; and so the*  
*tor had no reason to doubt (that this Deft*  
*eth) but that his said Legacys would be di-*  
*ted to Peaceable Men: Nor doth this De-*  
*ant know any Law which a meer Noncon-*  
*eing Minister as such (without other fault)*  
*break, since August the twenty fourth, One*  
*land six hundred and sixty-two, seeing such*  
*“ Conforme,*

“ *Conforme*, as far as the Law obligeth the Ejected  
 “ or Laymen ; or that an Ejected Minister as such,  
 “ is by any Law that he ever heard off, made un-  
 “ capable of Legacys or Charity, for his necessary  
 “ sustenance and Life. And this Deft had good  
 “ Informacon of many such Objects of Charity, who  
 “ live in great want, having little or nothing, or  
 “ next to nothing, of their own to subsist by ; some  
 “ having many Children, and some living on Bread  
 “ and Water, or unwholesome food, by which some  
 “ of them are brought into mortal Diseases, and  
 “ many have exercis'd very base and servile  
 “ Workes for Bread. And this Greate and extra-  
 “ ordinary Guift of the Testator, a Conformist, ex-  
 “ tenderh but to sixty Persons, and is but ten Pounds  
 “ a piece, which will go but a little way to pay  
 “ House rent, and buy Bread. And this Deft with-  
 “ out Offence as he hopes thinks, that being meer-  
 “ ly an ejected Nonconformist, doth not make a  
 “ man incapable of receiving a little Charity in  
 “ case of extraordinary need. And this Deft knows  
 “ of many meer Nonconformists, who offer to sub-  
 “ scribe all the Doctrin of *the Church of England*,  
 “ in the thirty nine *Articles*, who differ not in any  
 “ Point declared by the Church, as to the Power  
 “ of the King, and the Duty of the Subjects to  
 “ obey him in all things not forbidden by God,  
 “ and to suffer Patiently without Rebellion or Re-  
 “ sistance, and without Conspiring or so much as  
 “ murmuring against him, and who also take the  
 “ *Oaths of Allegiance and Supremacy*, and therefore  
 “ he humbly thinks and hopes, that such men tho'  
 “ they may be called Nonconformists, have not  
 “ forfeited all mens Charity. And his Majesty in  
 “ his *Declaration about Ecclesiastical Affairs*, dated on  
 “ or about the twenty fifth of October One thou-  
 “ sand six hundred and sixty, having been graci-  
 “ ously pleased to say, of many of them, that is  
 “ our greate satisfaccion and Comforte we found them  
 “ persons full of Affaccion to us, and of Zeale for the  
 “ Peace of the Church and State, and neither En-  
 “ mies (as they have been given out to be) to Epis-  
 “ copacy or Litturgy but modestly to desire such  
 “ *Alto*

*alterations in either, as without shakeing foundations might best allay the present Distemper: Whose Clemency Graciously Licensed many of them to preach, not many Years before the Testator made his said Will: And this Defendant beleiving CHRIST, who hath commanded to do good to all Men, to the Just and Unjust, who commended the Samaritan above the Priest and Levite, and who said Blessed are the Merciful for they shall obtaine mercy: and that with such Sacrifices God is well pleased: And that hath said, that they who doe not (being able) visit feed and cloth even the least of his, denied it to him, and shall goe as Cursed into Everlasting Fire prepared for the Devil and his Angels: Therefore this Deft durst not deny the Distribution of the said Legacy, if the same had been or shall be paid unto him. And his Deft takes it for a part of Humanity to perform the said Charitable Will of the Dead, thinking he had Power to dispose of his own Estate. For all which Reasons this Deft did consent to the Distribution of the said Charitable Legacy if the same had been paid unto him. And as to the Twenty Pounds given by the said Will to this Deft, and claim'd also by the Compt Sir Robert Sawyer, this Deft humbly submits it to the Judgment of this Honorable Court. But as to the Demand by the said Bill of the twenty Pounds which was directed by the said Will to be paid to Booksellers for Books (called *the Call to the Unconverted*) and claimed also by the said Bill, this Deft hoped that Book had not been Condemnable. If it be blamed for the sake of those to whom they must be given by the said Will, they are the Poor: If for the sake of the Book, it is Licensed, (if men may be beleived) and hath been Printed two and twenty times, or thereabouts, and never prohibited: Nor did this Deft ever hear that any Bishop or Conforming Priest or other Protestant, did except one word against it; It having been long translated into *French* and *Dutch*, and used in forreign Parts; and no Fault charged on it by the said Bill. If it be because it is the Writing of this Deft, then it*

“ will virtually condemne all that he has  
 “ for Christianity, Peace, Obedience, or an  
 “ Subject. Nor doth this Des<sup>t</sup> know why this  
 “ ing should be condemned for his sake. Th  
 “ has taken the *Oaths* of *Allegiance* and *Sup*  
 “ and (by the Earle of *Manchester* since dea  
 “ Lord Chamberlaine to his Ma<sup>tye</sup>) an *Oath*  
 “ *delity*, as his Majestys Chaplain. And th  
 “ hath had from the late Lord Chancellor  
 “ and from his Majesty himself Expressions  
 “ Ma<sup>tyes</sup> Faour and Acceptance; and bath a  
 “ ly joyned with the *Parish Churches*, and ba  
 “ these three and twenty years been Pastor  
 “ other Church. And this Des<sup>t</sup> had his Ma  
 “ cense to Preach, and hath the License o  
 “ *Gilbert Sheldon* then Bishop of *London*. V  
 “ fore this Des<sup>t</sup> humbly prays this Hon<sup>ble</sup>  
 “ not to make any Decree against his una  
 “ Books, which may render them unservi  
 “ when he is dead, and frustrate most of the  
 “ ful Labour of his Life, without any Judgm  
 “ the Church against them. And this Des<sup>t</sup>  
 “ that to be named seven years since or thereal  
 “ by a Conformable Stranger whom he neve  
 “ and without this Des<sup>t</sup>s knowledge, in a Cl  
 “ ble Will, doth not deserve the Penalty of the  
 “ ble and Charge of a Chancery Suite, wh  
 “ somewhat to such as are poor, especially if  
 “ cannot releive them: And that their Doctri  
 “ Disposition (meerly as ejected Nonconformit  
 “ not so bad as to forfeite all Charity and  
 “ nance. His Majestys discerning Judgment  
 “ further publicly testify in the afores<sup>d</sup> Di  
 “ tion, in these or the like Words: *We mu*  
 “ the Honor, of all those of either persuasion  
 “ whom we have conferred, declare that the Proj  
 “ and Desires of all for the Advancement of  
 “ and true Godliness are the same; their Proj  
 “ of Zeale for the Peace of the Church the  
 “ They all approve Episcopacy; they all approve  
 “ Forme of Litturgy; and they all disapprov  
 “ dislike the Sin of Sacriledge, and the aliena  
 “ the of the And if upon that

*cellent Foundations, in submission to which there is such an Harmony of Affections, any Superstructure should be raised to the shaking of these Foundations, and to the Contracting and lessening the Blessed Gift of Charity, which is a Vital Part of the Christian Religion, We shall think our self very unfortunate, and even suspect that we are defective in the Administration of Government with which God hath intrusted us. And this Deft beleiveth his Ma<sup>y</sup>e was not mistaken in his Judgment of those Persons, or that Charity is a Vital Part of the Christian Religion, which the Scriptures call the more excellent way, above Faith and Hope, as enduring for ever, when Faith and Hope cease. Those persons had some Faults, whom the Apostle commandeth all to receive, without Judging or despising. And this Deft thinks that not only the Christian Religion but Humanity binds him to pity all who have spent their Lives in hard Study to know God's will, and yet by Mistake in some Opinion have fallen into Want: And that it is a Duty to imitate our Heavenly Father in loving those with a Love of Benevolence, who are yet uncapable of a Love of Complacency. Wherefore this Deft doth professe his Dissent against resigning other mens sustenance, given not by this Deft but by a Godly Charitable Conformist. All which matters when duely considered by this Hon<sup>ble</sup> Court this Deft hopes it will not be thought the Testator designed the said Gift contrary to the good Government of the Nation, and contrary to the publick Peace, and contrary to the Tranquility of his Ma<sup>y</sup>s Government, as is suggested in the said Bill. And this Deft hopes this Hon<sup>ble</sup> Court will never misconstrue this Act of Charity which the Testator took Care in such Express Words in his said Will to prevent, least he should be misconstrued therein, declaring that he did not bequeath the moneys now sued for by the Compl<sup>t</sup> to the Persons afores<sup>d</sup> for the sake of their Nonconformity, but because the said Testator, did beleive that diverse of them are pious, and in Greate Want. Which Declaration of the*

Z 2

“ Testator,



“ Testator, in the Express Words of the said Will,  
 “ with all submission unto this Hon<sup>ble</sup> Court, doth  
 “ answer the main Grounds of the said Bill, there  
 “ being as this Def<sup>t</sup> stands inform’d, no clearer or  
 “ fuller Character to be given by Christians of true  
 “ Objects of Charity, living and dyeing in so few  
 “ Words than what is concluded in the Words of  
 “ Pious and Poor. All which matters this Def<sup>t</sup> most  
 “ humbly submitteth to the Judgment of this Hon<sup>ble</sup>  
 “ Court without that that any other matter or  
 “ things or things materiall to be Answered con-  
 “ fessed or avoided are true in matter or manner  
 “ as by the Hon<sup>ble</sup> Compl<sup>t</sup> said Bill is alleadged  
 “ against this Def<sup>t</sup>. All which this Def<sup>t</sup> doth aver  
 “ and is ready to prove as this Hon<sup>ble</sup> Court shall  
 “ award. And therefore prayeth to be hence dis-  
 “ missed with his Costs in this behalfe sustained.

Capt’ fuit hec Respo<sup>ns</sup> prædict. Defend  
 Ricus Baxter Jurat’ fuit eidem, tri-  
 cesimo primo die Maji Anno Reg-  
 ni D<sup>ni</sup> Carol’ Sc<sup>di</sup> Angl’ &c trice-  
 simo sexto, apud Paroch. S<sup>ti</sup> Egi-  
 dii in Campis, in Com. Middx co-  
 ram nobis

Hen. Williamfon.  
 John Welles.  
 J. Willy.

I cannot but think it proper here to observe,  
 1. That this Legacy of 600 l, to sixty poor ejected Ministers, which Mr. *Baxter* did thus endeavour to defend from the Information and Complaint, of Sir *Robert Sawyer*, Attorney General, was providentially preserv’d, and at length dispos’d of, according to the Direction of the Testator in his Will. For  
 the

o' upon Sir Robert's Plea, the Lord North who was that Time Lord-Keeper, did decree the Chariry be void, and the Money to be applied for the Maintenance of a Chaplain for *Chelsea-College*; and it was accordingly paid into Chancery by the Order of the Court, yet it was there kept safe, and not paid out till after the Revolution in 1688, when the Commissioners of the Great Seal restor'd it to the Use for which it was design'd by the Deceased, and Mr. Baxter dispos'd of it as the Will directed. and therefore Mr. Vernon himself observes, that *this decree was revers'd by the Lords Commissioners in Trinity-Term 1689, and the 600 l which had been brought into Court was order'd to be paid out and distributed according to the Will.*

2. I farther observe, that Mr. Baxter, cannot either with Truth or Justice, be said to have *swore himself a conformist*. It would have been an absurd, an irrational, a false Oath, which all the World would have cried out upon, and that deservedly, if he had taken it. With what Face could he swear himself a Conformist, that was all the latter Part of his Days, so warmly engag'd in the Defence of Nonconformity! I was perfectly shock'd when I met with it in the Reports of so great a Man as Mr. Vernon. I can hardly allow myself to suppose the Expression is his, or to be met with in his MS. I sent one therefore to the Bookseller to desire a Sight of the MS; but it was denied; and my Messenger who was an Attorney, was told it could not be granted by any Means, or upon any Terms. And yet if after all, the Expression really is in the Manuscript, it is evidently a Mistake. It should not have been so general and without a Guard. But let it stand as it does, if it is the Pleasure of those concern'd. I dare venture to tell them, it will be a lasting Disgrace to the Book it stands in. For Mr. Baxter only swore to his Answer. In that Answer, he does indeed plead his Moderation, which he shew'd by communicating with the Parish-Churches, &c. which he often takes Notice of in his Writings; but that is a very different Thing from being a Conformist, which he had no Occasion to swear; and which he could

not have sworn had he been ever so willing. It is hard indeed if Men must be accus'd after they are dead, of Things of which they were as innocent as Children yet unborn!

3. I observe also, that few Men ever had such hard Treatment as this Mr. *Baxter*. He was accus'd all along by warm Churchmen, as one of the greatest Enemies the Church ever had: And yet at last come Mr. *Vernon's Reports*, and tell us, that he *swore himself a Conformist*! It was but a little while since that we had a Suit in Chancery, about Sir *John Gayer's* Legacy of a good Sum of Money, to Persons lately enter'd into the Ministry, and young Students for the Ministry who were *neither for Domination, nor unnecessary Separation, but of Mr. Baxter's Principles*; as Sir *John* was pleas'd to express it: And in this Cause, (which we carried with Honour) the Widow of the Deceased being for transferring the Legacy to those of the Establish'd Church, we gave full Proof of his being a Nonconformist in Court, though the Spectators-by were apt to think it needless, and almost ridiculous: But if Mr. *Vernon's Reports* had been published before, which assert he *swore himself a Conformist*, and could have been prov'd authentick, we must have lost our Cause. This is peculiar, and hardly to be parallel'd. And yet after all the heavy Charges brought against this Mr. *Baxter*, on one Side and the other, I dare venture to give it as my Opinion, that for a clear Head and a warm Heart, for disinterested Integrity, and a sincere Devotion to God, and the Interest of pure and undefil'd Religion, few in any Age have equall'd him.

N. B. The most rigid Confessor could not easily prescribe his Penitents a severer Penance, than to oblige him to read over Mr. *Crandon's* Book against Mr. *Baxter's Aphorisms*; in which he industriously endeavours to prove that good Man a *Papist*, and one of the worst of them too: Together with Mr. *Young's* *Vindicia Anti-Baxteriana*, 12mo, 1696; and Mr. *Long's* *Exeter's Review of Mr. Baxter's Life*, 8vo. 1697; which they let themselves to prove Mr. *Baxter* have been both *Fool* and *Knave* at once. But *Wife* is justified of her Children.

*The* EJECTED, &c.  
IN THE  
County of YORK.

*In the* WEST-RIDING.

Pag. 778. **YORK:** Mr. EDWARD BOWLES,  
M. A. In the Account of him, pag.  
779. lin. 14. for 27, read 30: And pag. 782, lin.  
penult. for 45, read 49. And let the following Ad-  
dition be made to his Character.

Dr. Tillotson, and Dr. Stillingsfleet, counted Mr.  
Bowles a very extraordinary Person. One from  
whom I have it, was told by the latter of them, that  
they desir'd to bring him into the Established  
Church, above any one Man in *England*. They  
spent a whole Afternoon together upon him in *Lon-  
don*; but a little before the *Act of Uniformity* took  
Place, but could not prevail. His final Answer was;  
*I can easily do enough to lose my Friends, but I can ne-  
ver do enough to gain my Enemies.* It was commonly  
said in his Time, that he rul'd all *York*, and yet was  
never seen in any Business. Being ask'd by a Friend  
in his last Sickness what of Conformity he dislik'd;  
he answer'd, the Whole.

The ingenious Mr. Matthew Pool once told a  
Friend (from whom I have it) that he never under-  
took any Enterprize of publick Concernment, with-  
out consulting Mr. Bowles: And that he more relied  
upon his Judgment, than upon any one Man's in  
*England*.

Mr. *Hunter* preach'd at Mr. *Bowles's* Funeral, and when he came into the Pulpit, began with these Words :

“ It is it may be, expected that I should speak  
 “ something of this reverend Person deceased. And  
 “ perhaps I am not mistaken, if I say that a great  
 “ Part of this Audience, is come more to hear what  
 “ I will say of the Dead, than what I intend to say  
 “ to the Living. But I shall deceive your Expectation.  
 “ For it is thought convenient by those of  
 “ greater Understanding and Authority than myself,  
 “ to say nothing. Nor is it much material;  
 “ because it was Part of his own last Will and Testament,  
 “ that his Body should be indeed decently  
 “ buried, but without Ostentation. Hearken therefore  
 “ to the Word of GOD, as you find it, *Phil. i.*  
 “ *21. For to me to live is Christ, and to die is Gain.*

To the List of his Works; may be added, *Manifest Truth*; or, *An Inversion of Truths manifest*; containing a Narrative of the Proceedings of the *Sacred Army*, and a Vindication of the Parliament and Kingdom of *England*, from the false and injurious Aspersions cast upon them, by the Author of the said *Truths manifest*, 4to. 1646.

His *Catechism* which is as good an one for Children as most I have seen, being scarce and difficult to be met with, I think it not amiss to insert it here, as a valuable Remain of this great and good Man.

*Plain and Short Catechism,*

**Who made you?**

*Ans.* **GOD** the Creator of Heaven **Acts xvii. 24, 25, 26, Gen. i. 1.**

**What End did he make you?**

**made me and all Things for his Glory.** **Prov. xvi. 4.**

**What Condition did he make Man?**

**righteous and happy.** **Eccl. vii. 29.**

**Man continue in that Estate?**

**Gen. i. 27.**

**He fell from it by Sin.**

**Gen. iii.**

**What is Sin?**

**transgression of the Law of GOD.**

**1 John iii. 4.**

**What was the Sin of our first Parents?**

**Eating the forbidden Fruit.**

**Gen. iii. 6.**

**What was the Fruit of that Eating?**

**He brought the World with Sin and Sorrow.**

**Gen. iii. 14, 16  
17. Rom. 6. 12.**

**What Condition is the Posterity of our first Parents born?**

**Sinful and miserable Condition.**

**Rom. v. 17, 18,  
19, and iii. 13.**

**What Condition art thou born in?**

**I was conceiv'd in Sin, and am by Nature full of Wrath, as well as others.** **Psal. li. 5. Eph. ii. 3.**

**Has thy Life been better than thy Birth?**

**I have added Sin to Sin, and made my sin have Measure sinful.** **Rom. iii. 10.  
Col. i. 21.**

**What if thou shouldst die in the Condition thou art now?**

**born and bred in?**

**John iii. 2.  
2 Thes. i. 8.**

**Wouldst thou perish everlastingly?**

**There is no Way to get out of this sinful and miserable Estate?**

**1 Tim. i. 9, 10.**

**Can this be done by any Power or Righteousness of thy own?**

**But GOD in his rich Mercy hath appointed another Way.** **Tit. iii. 4, 5.**

**What Way hath GOD appointed?**

**John xiv. 6. Acts iv. 11.**

**By JESUS CHRIST.**

**A. What**

- Q.** What is **JESUS CHRIST**?
- A.** The Son of **GOD**, manifest in the Flesh
- Q.** What hath **JESUS CHRIST** done for Man?
- A.** He hath laid down his Life for our Redemption.
- Q.** What farther Benefit have we by him?
- A.** Life and Salvation.
- Q.** Shall all Men partake of this Redemption and Salvation?
- A.** No; there are many who perish notwithstanding.
- Q.** By what Means may a Sinner obtain a Part in this Redemption?
- A.** By Faith in **CHRIST**.
- Q.** What is it to believe?
- A.** To rely on **JESUS CHRIST**, and him alone, for Pardon and Salvation, according to the Gospel.
- Q.** How doth the Gospel teach us to rely on **CHRIST**?
- A.** So to cast our Burthen upon him, as to take his Yoke upon us.
- Q.** Why hath **GOD** appointed Faith to this excellent Use?
- A.** Because Faith gives him what he looks for, the whole Glory of our Salvation.
- Q.** How is Faith wrought in the Soul?
- A.** By the Word and **SPIRIT** of **GOD**.
- Q.** What call you the Word of **GOD**?
- A.** The Holy Scriptures of the *Old* and *New Testament*.
- Q.** Doth **GOD** work Faith by the Word read, or preach'd?
- A.** Ordinarily by the Word preach'd.
- Q.** In what Order doth **GOD** work Faith by the Word?
- A.** First he shews Men their Sins, and then their Saviour.
- Q.** Why doth he observe this Order?
- A.** That **CHRIST** may be the more precious to the Soul.

doth not Repentance go along with Faith?

Yes.

What is Repentance?

It is a sorrowful Sense of Sin, with a turning it unto GOD.

How is true Faith farther discern'd?

By its Fruits.

What are the Fruits of Faith?

Love in the Heart, Peace in the Conscience, Righteousness in the Life.

How doth Faith work Love?

It lays hold upon the infinite Love of CHRIST, and works a mutual Love in us.

How must we express our Love to CHRIST?

By our Love to Christians, and keeping his Commandments.

Are not the Ten Commandments, the Commandments of CHRIST?

Yes, they are a special Part of GOD'S Law, which is a Rule of Life.

What doth GOD look for from his redeemed People?

That they should walk before him in Holiness and Righteousness.

Have we Strength of ourselves so to walk?

No; without CHRIST we can do nothing.

How shall we obtain Strength from CHRIST?

By a diligent and right Use of his Ordinances.

What are the Ordinances of CHRIST to his Church?

The Word preach'd, the Administration of Sacraments and Prayer.

When do we use the Ordinances aright?

When we mingle them with Faith.

How may it appear that CHRIST hath instituted an Ordinance as Preaching?

The Scripture tells me so.

What are the Sacraments which CHRIST hath instituted to his Church?

Two: Baptism, and the Supper of the Lord.

Mark i. 15. Heb. vi. 1. Acts x. 21.

Acts xxvi. 20. 2 Cor. vii. 10. 1 Thes. i. 6.

Gal. v. 6. Rom. v. 1. Acts i. 9. 2 Cor. i. 7. Gal. v. 6. Rom. v. 1. Acts xv. 9. 2 Cor. i. 7.

1 John iv. 19. Luke vii. 47.

John xiv. 15. 1 John v. 12.

Psal. xix. 7. Mat. v. 17.

Luke i. 74, 75. Tit. ii. 12, 14.

John xv. 5.

Isa. xl. 31. Psal. xxxviii. 3.

Rom. x. 14, 15. 1 Cor. xi. 23. Mat. xxviii. 19, 20. 1 Thes. v. 17. Heb. iv. 2. Jam. i. 6.

Eph. iv. 11, 12. 2 Tim. iv. 2.



Mat. xxviii. 19.  
Acts x. 47.

**Q.** What is Baptism?

**A.** It is dipping or sprinkling with Water, in the Name of the FATHER, of the SON, and of the HOLY GHOST.

Acts xxii. 16.  
Tit. iii. 5. Acts  
viii. 37. 1 Pet.  
iii. 1.

**Q.** What is the Nature of this Sacrament?

**A.** It represents and (through Faith seals,) the sprinkling of the Blood of CHRIST, and the Washing of the HOLY GHOST.

Gal. ii. 27. Col.  
iii. 1, 1 Cor. vi.  
11.

**Q.** What is done in Baptism on our Part?

**A.** By it our Names are given up to the Profession of the Gospel, and we are bound to walk according to it.

Luke xlii. 19,  
20.

**Q.** What is the Supper of the LORD?

**A.** It is a solemn Eating of Bread, and Drinking of Wine, in Remembrance of the Death and Blood of JESUS CHRIST.

1 Cor. 11, 26.

**Q.** What is the End of this Sacrament?

**A.** One main End is to shew forth the LORD'S Death till he come.

1 Cor. x. 16, 17.

**Q.** What is the Benefit of this Sacrament to a worthy Receiver?

**A.** It strengthens his Faith, and confirms his Love to CHRIST, and all his Members.

1 Cor. xi. 28, 29.  
John vi. 56.

**Q.** Who is the worthy Receiver?

**A.** He who discerneth the Body and Blood of CHRIST, partaking thereof with Faith and Love.

1 Cor. xi. 27, 29.

**Q.** What is the Danger of unworthy receiving?

**A.** The unworthy Receiver becomes guilty of the Body and Blood of CHRIST; eating and drinking Judgment to himself.

Phil. iv. 6. 1 Joh.  
v. 14. John xvi.  
23.

**Q.** What is Prayer?

**A.** It is a making our Request unto GOD, according to his Will, in the Name of CHRIST.

Mat. xxi. 22.  
Jam. i. 6. and v.  
26.

**Q.** Wherein lieth the Strength of Prayer?

**A.** In Faith and Fervency.

Mark xlii. 37. 1  
Cor. xvi. 13.  
Heb. x. 24. Col.  
iii. 16.

**Q.** What other Duties are especially requir'd in an holy Life?

**A.** Watchfulness, and Christian Communion.

**Q.** Why must we watch?

**A.** For two Reasons.

Luke xiv. 42.  
1 Pet. iv. 7.

First, because we walk in the Midst of our Enemies, the World, the Flesh, and the Devil.  
Secondly,

secondly, least the Day of Death or Judgment  
be upon us unawares.

2. Shall Death come upon all Men?

1. It is appointed for me and all Men once to die,  
, and it is good to remember it oft. Heb. ix. 27. Eccl.  
xii. 1. Ps. xc. 12.

2. What is Death?

1. A Separation of the Soul from the Body. Acts v. 5. Eccl.  
xii. 7.

2. What remaineth after Death?

1. The general Resurrection, and the Day of Judgment. 1 Cor. xv. John  
v. 29. Acts xvii.  
21.

2. What is the Work of that Day?

1. To render to every Man according to his Works. Mat. xvi. 2.  
Rom. ii. 6.

2. What shall be the Condition of the Godly  
in this Life?

1. They shall be ever with the L O R D. 1 Thes. iv. 17.

2. What shall be the Condition of the Unbe- John xvii, 17, 24.  
lievers, and wicked Men?

1. They shall perish with everlasting Destruction  
from the Presence of the L O R D. 2 Thes. i. 8, 9.  
Mat. 25. 41, 46.

Pag. 783. Mr. PETER WILLIAMS. Add ;  
: was born at Salisbury: But having been Tutor  
Sir John Brook, an ingenious Baronet, was in-  
ced to reside at York, where his Father was  
rd Mayor.

*Ibid.* Mr. THOMAS CALVERT. Add, M. A.  
: was formerly Vicar of Trinity, in the King's  
ourt in York.

Pag. 784. *lin.* 4. for *Barnicks*, read *Berwicks*.  
And to Mr. Calvert's Works may be added, *The*  
*se Merchant* ; or, *The only Pearl of Price* : Two  
rmmons on *Matth.* xiii. 45, 46, preach'd before the  
ompany of Merchants in the City of York, 8vo.  
60. *Heart-salve for a wounded Soul*, from *Psal.*  
liii. 7 : And *Eye-salve for a blind World* ; from  
i. lvii. 1.

Pag. 784. Mr. RICHARD PERROT. Instead of M. A.,  
ld B. D. He died in 1671. *Æt.* 41. There is an Elegy  
nd Epitaph of his, on the Decease of his highly valu'd  
Friend

Friend Mr. *Edward Bright*, M. A, who was for a little Time Minister of *Christ-Church* in *London*, in 1656.

Pag. 787. Mr. MATTHEW BLOOM. He was for some time Prisoner in *York-Castle*.

Pag. 789. *Hansworth*: Mr. JOHN CART. I should have been Mr. WILLIAM CARTE, M.A. He was admitted Rector of *Hansworth*, Jan. 6. 1627, upon the Presentation of the Earl of *Pembroke*.

*Ibid. Ackworth*: Mr. THOMAS BURBECK. Dr. *Walker*, Part II, p. 85, calls him a *stiff rump'd Presbyterian*, which is a Phrase that needs Explanation. Should another call the Doctor a *stiff rump'd Churchman*, he might perhaps have equal Reason: And yet the Doctor I doubt would hardly like it. The Doctor takes me up very short, and says, that I *speak falsely in saying that Dr. Bradley succeeded him*: And yet he himself owns, that *he liv'd so come after him*, which I should have thought much at one with *succeeded*. But it seems Dr. *Bradley*, was Mr. *Burbeck's* Predecessor, as well as his Successor: Which is what I could not take Notice of, whilst I did not know it. And if Dr. *Walker* was to be charg'd with *speaking falsely*, every Time he omits what he was not inform'd of, I am apt to think he would count he had but hard Measure.

Pag. 790. *Bradsworth*: Mr. WILLIAM HAWDEN. In the last Line of the Account of him, 'tis said he was when he died, *Ætat. 84*: Whereas I am inform'd he was 88.

Pag. 791. *Hemsworth*: Mr. STEPHEN CHARMAN. Add, M. A.

*Ibid. Silkeston*: Mr. JOHN SPAWFORD. Add, OF SPOFFORD.

*Pag. 791. Pennyston :* Mr. HENRY SWIFT. Add at the End ; He was Minister of this Place forty Years.

*Pag. 792. Denby Chapel, in Pennyston Parish :* Mr. JOHN CROOK. Add, M. A. Born in *Sheffield*, where his Father, an Hard-ware Man, was very remarkable for Charity ; stately giving the tenth of his Estate to pious Uses ; which was so rewarded by God, that from a very small Beginning, he attain'd 30 *l* per Annum, and this his Son about as much above 200 *l*.

*Pag. 793. Crofton, or Creston ; near Wakefield :* Mr. EDWARD HILL, M. A. It was he that first subscrib'd the *Vindicie Veritatis*, publish'd by the Ministers of the *West-Riding* of this County, by way of unanimous Attestation of God's blessed Truth revealed in his Word in 1648.

*Ibid. Selby ;* Mr. BIRDSAL : It should be BURS-DALL. As he was bred up in *Trinity-College Dublin*, so he was some time Fellow there.

*Ibid. Long Haughton :* Mr. TAYLOR. It should be Mr. RICHARD TAYLOR. There has fallen into my Hands a MS, of his intituled, *A Thankful Remembrance of some remarkable Acts of the Lord's Good Providence towards me* Richard Taylor. I there find that he was born at *Sheffield* in this County, May 17. 1636, and bred in *Magdalen-College* in *Cambridge*, under the Tuition of Mr. *Joseph Hill*. After he had spent some Years in the University, (where Mr. *Kitson* of *Sidney College*, and Mr. *Mark Trickett* of *Magdalen's* were his chief Intimates) he became Chaplain in Mrs. *Dalton's* Family at *Efulburn*, a few Miles from *Cambridge*, and instructed her Sons, and preach'd in several Towns in that Neighbourhood, as there was Occasion : And from thence, he in some time, remov'd into his own Country, and fix'd in this Place, where the *Bartholomew Act* silenc'd him. God afterwards own'd his  
his

his Ministry in these Parts for the good of many. And he takes Notice of the Goodness of GOD to him in the several Parts of his Life, with great Seriousness and Affection; stirring up himself to give Him the Glory of all.

*Pag. 794. Wakefield: Mr. JOSHUA KIRBY, M. A.* It appears from Dr. *Walker*, Part II, p. 300, that this was a sequestred Living. As to Mr. Kirby, Mr. *Thomas Hodges* formerly Rector of Souldern in Oxfordshire, in his *Considerations tending to Peace*, (in 4to, 1675) strenuously pleads the Cause of the Non-conformists; and among other Passages, tells us, p. 25, that Mr. Kirby was brought up to London, and imprison'd for praying publicly for his Majesty by Name. And it is evident that this Mr. Kirby was at London at the Time when King Charles was beheaded, his being the last but one of the Names to the Declaration against bringing that King to a Trial.

*Pag. 795. Thornhill: Mr. JOSHUA WITTON.* It should be WITTON, M. A: And at the End, *Ætat.* 56, should be 60.

*Pag. 796. Ardsley Chapel, near Wakefield: Mr. JEREMIAH MARSDEN.* Add, he left behind him a MS, to which this Title is prefix'd, *Contemplatio Vitæ miserabilis*. By this it appears that his whole Life was a Scene of Sorrows and Afflictions. He was born *An.* 1626; and while a Child, he by eating unripe Fruit was brought into a Tympany, which had like to have been mortal. When he was in a good measure restor'd, he was sent to *Manchester* School, in order to get Learning: But there he had a Master that was too rigid. Boisterous Times came soon after; and he improv'd but little. Then he was assisted in his Learning by his Father who was a Minister, &c. And at length, about 1647, his Father bestow'd the small Portion that he had for him, upon his Maintenance in the University; and he became a Pensioner in *Christ's-College* in Cambridge, under Mr. *Harrison*, (whose Pains

Pains with him and other Pupils, he complains was as slender, as his Reputation otherwise) and continu'd there about two Years; in which Time he was often sick. His Father died at *Neeson*, June 30. 1648, where his Brother *Samuel* was Minister: And there he himself was for a Time forc'd to ingage in the painful Employment of a Pædagogue in Order to his Subsistence. But at length he became an occasional Preacher, and help'd other Ministers as he had Invitation and Opportunity. On May 24, 1654, (when he was within a Year and some Months of being thirty Years of Age) he took a Journey to *London*, together with his Fellow-soldier in CHRIST Mr. *Jolly*. His Intention in this Journey, was to make Application to the *Triers*, that he might be approv'd of for the Service of the Gospel, by those that were competent Judges of Mens Abilities. And besides a Certificate he carried with him, he had drawn up what he thought might be sufficient for their Satisfaction. But when he came to appear before them Face to Face, he complains, that Utterance and Courage much fail'd him. They were however so indulgent to him, as to appoint Mr. *Tombes* to confer with him in private, and he gave him such Satisfaction, that upon his making a Report of what pass'd, to the rest, he had their common Approbation. Both before and after this, he preach'd in divers Places, and sojourn'd for some time, in *Wyrral* in the County of *Chester*, at *Blackbourn*, *Heapey*, *North Allerton*, *Thornton*, *Halifax*, and *Whaley*, and every where found that GOD prosper'd his Labours, to the Conviction of some, and the Conversion of others. He was for Infant Baptism, but was of narrow Principles in admitting to Baptism and the LORD's Supper, and blames others for their Latitude. He went afterwards into *Ireland*, and was for some time a Preacher there, and then return'd back to *England*, where he had not been long, before he had a second Invitation to *Ireland*, to a Place call'd *Carloe*. But having another Invitation to *Kendal*, in the Year 1658, he accepted that, and continu'd there about nine Months, tho' not without some Opposition. From thence he took a Journey of two hundred Miles, to

try for an Augmentation, and obtain'd an Allowance of 60 l for the first Year, as Lecturer: But was at last forc'd from this Place, where he met with a great many Temptations, to an hundred Miles Distance, to the Town of *Hull*, where he and his Family were planted in a Garrison of Safety, an Harbour of Plenty, and amongst a Number of serious Christians, both in the Church and without, with whom he was well accepted. After fifteen or sixteen Months Stay here, where he was Chaplain, he was driven by the Violence of the Times (after some personal Restraints) to *Hague-Hall*, with *H. J.* and *W.* and Mr. *M.* and there had a good Help of the Society of Christians: But there there arose a Difference about the Oath of Allegiance, which bred Loss, Trouble, and Prejudice. Feb. 13, 1661, he was committed to *York-Castle*, which God (he says) made become no Loss to him, but Gain, each Way. While at *Hague*, he had a Call to preach at *Ardley*; for three Quarters of a Year or more till *Bartholomew Day* 1662; and he represents it as great Mercy that God was pleas'd to put it into the Hearts of any to be valiant for the Truth, in such a Day as that.

And his whole Life afterwards, was a perfect Peregrination. About 1674 or 1675, he mentions his two and twentieth Remove, and cries out, "O my Soul, what a sojourning State hath thy Life been? now here, then there; and in no abiding Posture! If ever Soul had any, thou hast Cause to seek and look after a better Inheritance, in the Mansions and City that hath Foundations of God's laying!" Afterwards, reckoning up the Mercies of his Life, he mentions this as one, never to be silenc'd for CHRIST, by a Man, or bare Law, till personal actual Force did compel; and till that personal Persecution for Life call'd off, &c. He blesses God, that tho' he was oft pursu'd and hunted for from Place to Place, from the Year 1662 and 1663 to 1670, and his Pursuers sometimes came so near the Scent of him, as to the very next Village where he was, they yet miscarried. In his Flight out of the Country, he was stopp'd at *Coventry* by a Constable,

le, and brought before the Mayor, who found Cause of detaining either him or his. 'When he came to *London* he met with Friends; and a good fellow, with whom he and his liv'd for some time, very kind to him. Provision was made for him, and strangers, without his seeking for it; and once again sent him from the *Exchange*, by an unknown Friend. After some time he went to *Henley*, where for about a Year he preach'd in a Barn.

13. 1675, tho' he was only found reading the scriptures, he was taken up and sent Prisoner to *Oxford*. He was invited to *Bristol*, there to succeed *Hardcastle*. And at length, after many Reverses, and fourteen Years Continuance in or near *London*, he was call'd to succeed Mr. *Alexander Carse* in *Lothbury*; and sometimes he held his sitting at *Founders-Hall*, and after that, by Mr. Carse's Permission at *Dyers-Hall*. In eighty-two he appears troubled to hear of the Restraint of Mr. *Laurens* Wife, Mr. *Francis Bampfield*, Mr. *Griffyth*, and other good Men in *Newgate*, but would not himself abstain from taking all Opportunities of Preaching that offered, till at length he himself was seiz'd, and committed to the same Prison, from whence he and *Bampfield*, were much about a Time, translated to a better World, in the fifty-eighth, (not the fifty-ninth) Year of his Age; as appears, from his representing himself in this Manuscript as being in his fifty-eighth Year, *An. 1654*. This Mr. *Jeremiah* out-liv'd his other three Brothers, as to whom he says in his Manuscript, that they all obtain'd Mercy to be faithful.

He was known in and about *London* by the Name of *Calphson*, and under that Name, was written against by Mr. *Richard Baxter* in 1684, on the Account of his rigorous separating Principles, which went so far as to run down Parish Worship as idolatrical.

ag. 798. Mr. JAMES SALES, or SALE. He died April 21. 1679.

ag. 799. Mr. CHRISTOPHER NESSE. Add, M. A. Page.



*Pag. 799, lin. 6, after Cambridge, add, where he continu'd seven Years.*

*Pag. 800. Bceſten: Mr. LEONARD SCURR.* Add, the Murthering of him, and his Mother and Maid, was on Jan. 22. 1677. But I am inform'd, that tho' this Mr. Scurr was a good Preacher, and not to be perswaded to conform, yet he was in other Respects ſo ill a Man, as to be a great Scandal to his Profeſſion.

*Ibid* In the Margin, there is Mention made of Mr. Cudworth. And I have had repeated Informations from ſeveral credible Perſons, that this Mr. Cudworth was the Miniſter of Bceſten, and ejected from thence in 1662: And they add, that he liv'd to be near eighty Years of Age, and died much about the Time when the Miniſters were baniſh'd from all Corporations: And that he was ſo intent upon his Preaching, as often to forget himſelf, and hold on ſo long, as that they have been oblig'd to go up and give him ſome Item.

*Pag. 801. Hunſlet: Mr. THOMAS HAWKSWORTH.* Add, M. A, of Magdalen-College in Cambridge. He was admitted Curate of Hunſlet, in 1636.

*Pag. 803.* The two laſt Lines, where it is ſaid, *He was ſo zealous againſt Errors, that he was a Witneſs againſt Mrs. Hutchinson,* belong not to Mr. Wales, but to Mr. Chriſtopher Maſhall of Woodkirk, who is mention'd juſt before him; tho' through the Miſtake of the Printer, they were miſplac'd.

*Pag. 804.* The four firſt Lines, as well as the two laſt of the Page foregoing, properly belong to Mr. Maſhall of Woodkirk, and not to Mr. Wales of Pudzey, to whom they are here by Miſtake applied. But then what follows, *He died at Mr. Hickſon's at Leeds, &c.* belongs to Mr. Wales.

*Ibid. lin. 6. near eighty,* ſhould be, *above eighty.*

*Ibid.* At the End of the Account of Mr. EKANAH WALEs, add, He was the ſecond Perſon, that ſubſcrib'd the *Vindiciæ Veritatis*,  
that

that was publish'd by the Ministers of this County in 1648, as an unanimous Attestation to God's blessed Truth reveal'd in his Word, together with a serious Protestation against Errors, Heresies and Blasphemies.

*Pag. 804. Idle :* Mr. THOMAS SMALLWOOD. Add, He was educared at Oxon, and was some time Chaplain to the Lord *Fairfax*, and afterwards to *Lambert* in the Army. He was aged fixty when he died.

*Ibid. Coley :* Mr. OLIVER HEYWOOD. At the End of the Account of him, let it be added ; It appears from his Diary, that he in one Year preach'd one hundred and five times, besides *Lord's Days*, kept fifty Days of Fasting and Prayer, and nine of Thanksgiving ; and travell'd one thousand four hundred Miles in his Master's Service. He left two Sons in the Ministry among the Nonconformists : Mr. *Eleazer Heywood* is Pastor of a Congregation in *Derbyshire*, and the other is dead.

*Pag. 807. Bramope :* Mr. CROSSLEY. His Name was Z E C H A R I A H.

*Ibid. Pontefract :* Mr. FERRET. It should be Mr. JOSHUA FARRET.

*Pag. 810. Chappel le Brears, near Halifax :* Mr. GAMALIEL MARSDEN. His Brother *Jeremy* says of him in his MS, which I have before referr'd to, that when he died, he carried into Oblivion with him, as much true sound Learning, and Language (for the Originals) as any he knew either in City or Country : And that he was over sedulous in his Studies.

*Pag. 811. Bramham :* Mr. THOMAS HARDCASTLE. At the End of the Account of him, let it be added ; I am inform'd he was a Man of Moderation, and it is reckon'd an Evidence of it, that when he visited his own Country, upon a Relation's advising him whom to join with, he perswaded him

to hold Communion with Mr. Christopher Marshall, who is mention'd before, rather than join with the *Anabaptists*.

Pag. 811. *Barley*: Mr. PICKERING. His Name was ROBERT. Add, M. A, of *Sidney-College* in *Cambridge*. A modest and humble, as well as pious Man: Witness that Expression upon his Grave-stone in *Morley-Chapel-yard*, who accounted himself the meanest Servant in the Work of *Jesus Christ*. He died Octob. 11, 1680.

Pag. 812, lin. 11, from the Bottom, *June* 19, should be 29.

*Ibid.* lin. 8. from the Bottom; after *Disadvantages*, add, and was succeeded by Mr. James Taylor, who endeavours to live him over again in *Humility and Thankfulness*.

Pag. 813. *Tong Chapel*: Mr. RICHARD COORE. Anno 1683, he printed a thick Octavo of eight hundred Pages, call'd, *A Practical Expositor of the Holy Bible, with the Interpretation of the Dreams and Visions in Daniel, together with the two mystical Books of the Canticles and Revelation*; much admir'd by the *Antimonians*, to whom he preach'd at *Tong*. I have not seen this Book, but am told that he writes himself there D. D, and dedicates it to King *Charles*. He died at *Leeds*, Dec. 10, 1687. aged 71.

Pag. 817. *Rippon*: Dr. EDWARD RICHARDSON. Dr. Walker in his *Att.* Part II, p. 91, seems to represent it as very strange, that the Doctor should be represented as ejected, when he but gave Way to the right Owners: But still what I had advanc'd was true, which was only this, that he turn'd out upon the King's coming in: And soon after came out the *Act of Uniformity*, which left none of his Disposition, any farther Room in the Church. He retir'd into *Holland*, where he became so expert in the Language of the Country, that he printed a Book that is very useful for the Learners of *English* and *Dutch*, which is call'd *Anglo-Belgica*; or, *The English and Dutch*

*Dutch Academy*, printed at *Amsterdam* in 8vo, 1677 ; and there he died not long after. The Doctor adds, that tho' he was appointed to preach in the Minster here, by the Parliament, yet in all Probability he never was in any Orders, Presbyterian, or Episcopal. But upon that Supposition, I can hardly think he would have been admitted and own'd, Minister of the *English Church* at *Leyden*.

Pag. 817. *Leighton in the Morning*: Mr. RICHARD WHITEHURST. He died Sept. 4. 1697.

*Ibid. Sherborn*: Mr. THOMAS JOHNSON. After his Ejection he us'd to preach at *Sandal*.

*Ibid. Honley* ; it should be *Hentley*: Mr. DURY ; it should be Mr. DAVID DURY. After his being silenc'd, he went into *Scotland*, which was his native Country. There he was eminent for his Piety, and particularly for his Gift in Prayer. He fared better there than many of his Brethren in the Reign of King Charles II, tho' he was continually changing his Place. He liv'd till after the Revolution, in 1688, and died in *Edinburgh*, about the Time of the first General Assembly there, in the Reign of King William.

Pag. 818. *Thornton Chapel, in Bradford-Dale*: Mr. JOSEPH DAWSON. Add ; He was one of a venerable Aspect. A hard Student, unwearied in Labours, and very successful in his Ministry. Even in his advanc'd Age, he travell'd to a considerable Distance, at all Seasons of the Year, to preach to a poor People, from whom he receiv'd but a very small Matter in Return. He was never known to grudge or grumble, but was always thankful, and took as much Care to serve them, as if he was to have had an 100 l per An, for his Pains. He was sometimes pinch'd in outward Things having a numerous Family ; yet he never repented of his Non-conformity, but was patient and submissive, and

eminent for Faith and Self-denial, and a living Instance of real Holiness for many Years.

*Pag. 818. Nunmonckton: Mr. IZOTT.* He was an *Israelite* indeed, but very sparing of his Words. One of a weak Constitution, but reckon'd a great Scholar and an excellent Preacher. He died about his fifty-second Year, but was a perfect Stranger upon Earth, all his Time, and liv'd always as if he was in Heaven.

*Ibid. Horsferth: Mr. BULKLEY.* He is mentioned as afterwards conforming, *p. 837*, and should therefore be omitted here.

*Ibid. Baydon: Mr. MOOR.* He also is mentioned as conforming afterwards, *pag. 837*, and therefore should here be blotted out.

*Ibid. lin. 5, from the Bottom; Mr. Ashley. See pag. 415.*

*Pag. 819, after lin. 24, and 25; add,*

*Bolton upon Dearn: Mr. NATHAN DENTON* whom I am charg'd with wholly omitting. He was born in *Bradfield* Parish in 1634, and brought up in *Wesbrough* Grammar School, and from thence went to *University-College* in *Oxon*, in 1652, and was put under the Tuition of *Mr. Thomas Jones* Fellow of that College where he continu'd till he became Graduate. From thence he went to *Cawthorne*, where he taught a Free School for some time; and preached for the Minister of the Parish once every Fortnight, and at *High Hoyland* once a Fortnight also. He was ordain'd when he was between four and five and twenty Years of Age, at *Himsworth*, in a full Assembly, by the Presbytery of the *West-Riding* of this County, that he might be capable of serving the Parish of *High Hoyland*. From thence he remov'd to *Darwent* Chapel in *Derbyshire*, where he was for viceable in Preaching the Gospel. He remov'd from thence to *Bolton upon Dearn*, about 1660, and was ejected from thence in 1662. He preach'd for 1 Year

Year after, at the Parish-Church of *Hickleton*, at the Incouragement of the Lady *Jackson*, Sister to Sir *George Booth*, afterwards Lord *Delamere*. Since that Time he has preach'd the Gospel, in one Place and in another, as Opportunity presented, both in this County and in *Derbyshire*, continuing to live at *Bolton* ever since, except for about two Years that the *Five Mile Act* remov'd him; and for other two Years, upon a second Persecution. He preach'd frequently at *Great Haughton*, and still, (that is in *August 1713*) preaches there sometimes. He has been of an unblameable Life, and maintain'd his Integrity. He is the Picture of an old Puritan. *Thomas Vincent*, Esq; of *Baronborough Grange* near *Bolton* offer'd him a Living of an 100 *l per An*, and he has had some other good Offers of the same Nature, but he could not accept with Satisfaction to his Conscience, and declares he never yet repented his Nonconformity. He has a Son a Dissenting Minister in this County.

Pag. 819. Mr. SMITH. It is suppos'd, this may be Mr. *Jeshua Smith*, that is mention'd before in pag. 809.

*Ibid.* Mr. TRIGOTT. This perhaps may be the same Person that is mention'd before, pag. 448, and call'd *Mark Trickett*.

### In the NORTH and EAST-RIDING.

Pag. 820, lin. 8, from the Bottom; instead of, whence he was ejected, let it be, where he was a Preacher.

Pag. 821. *Cherryburton*: Mr. THOMAS MICKLETHWAIT. Father to Sir *John Micklethwait* the noted Physician: And the Father was no less famous in the Country, for his Piety, Gravity, Prudence and Learning, in his Profession of Divinity, than his Son was at *London* for his Skill in the Art of Medicine. He is mention'd again by Mistake, pag. 833.

Pag.

*Pag. 822. Beverly:* Mr. WILSON. It should be Mr. JOSEPH WILSON, for that was his Name; by this good Token, that after his Ejection from *St Mary's* in *Beverly*, he offer'd to preach there, the Door being lock'd against him, a Friend of his got open the Quire-Door, and the *Psalms* was in Compliance with his Name; and those Words were read *Psal. lxxx. 80, Which leadest Joseph like a Sheep.* He was a bold rousing Preacher, and very zealous, (like him in *Cheeshire*, mention'd, *pag. 127*) against Ceremonies. Once preaching upon the Brazen Serpent's being beat to Powder, cast into the River, and call'd *Nebuchstan*, he said; I despise the proudest Prelate of them all, that if they bring any Thing into the Worship of God, without the Authority of his Word for it, it is no better than *Nebuchstan*; a Piece of dead Brass. This comes from one that heard him say it.

*Ibid. Holden:* Mr. ARLISH, M. A. It should be Mr. STEPHEN ARLUSH.

*Pag. 831. Tanfield:* Mr. JOHN DARNTON. The same Person is mention'd before, *pag. 520.*

*Ibid. Thrush;* it should be *Thirsk:* Mr. MATTHEW HILL.

*Pag. 833. Hessel:* Mr. THOMAS MICKLETHWAIT. The very same Place is mention'd again, *pag. 834*, and there Mr. *Wilson* is said to have been from thence ejected. I have had a warm anonymous Letter, that came as far as from the City of York, the Writer of which from this and a few more such like Passages that he observ'd, complains tragically, that it makes as great an Outcry, as he really does. The *Verity* was quite overlook'd in this. The *Silenc'd Ministers* have been the same in *Parish*, and

ugh Age or Infirmary might be disabled. And  
 Lift of mine affords a Number of Instances of  
 Kind, in some small, as well as in other larger  
 shes. But supposing, that either here or in  
 r Places there should be Mistakes of such a  
 ire as that they were unavoidable, (for which  
 m the first desir'd that a favourable Allowance  
 it be made) I cannot see that *Historical Verity* is  
 ay Danger.

ig. 833. Mr. RIDER. He is mention'd before,  
 448, at *Bromby* and *Froddingham* in *Lincolnshire*.  
 e had the following Account of him sent me,  
 h I think may be depended on. He was the Son  
 pretty noted Quaker in the City of *York*; and  
*idney-College* in *Cambridge*. At the Time of his  
 tment he liv'd at *Brough*, which is a noted Fer-  
 the *London* Road over the River *Humber*,  
 n two Miles and an Half of *Feriby*. In his  
 House there, did he preach his Farewel Ser-  
 from *Psal. cxxxvii, 1. By the Rivers of Ba-*  
*there we sate down: We wept when we remem-*  
*Zion.* His Discourse was very affecting both  
 himself and his Auditory. He continu'd here  
 : Years; and preach'd as often as the Times  
 d allow. He had a very particular Way of  
 ting his Discourses to Seasons, and Circumstances  
 ad any Thing in them that was remarkable. Up-  
 occasion of the Sickneſs in *London* in 1665, he  
 sh'd several Sermons from *Ezek. ix. 2, 3, 6.*  
 7 were very affecting; and shew'd that he tru-  
 mpathiz'd with the Sufferers at that Distance.  
 n Occasion of the Fire of *London* he preach'd  
 al Sermons upon *Isai. xlii, 25, &c.* He was  
 is Preaching, six Months a Prisoner in *York* Ca-  
 And venturing again upon the same Crime, he  
 again committed, and continu'd in the same  
 Months more. Upon the taking Place  
 of the *Bill of Attainder*, he was forc'd to remove,  
 and his Wife was near her Time, and they were  
 met a Midwife, that she was  
 About the Year 1669, not  
 o grow more hospitable,  
 he



he came to *London* for Shelter. And some time after, he built a Meeting-house in *Broadstreet* in *Wapping*, he himself by the Assistance of Friends getting an hundred Pounds towards the Building and there he continu'd preaching to the last, as he could be allow'd. I take that in, because here also he met with Trouble and Disturbance. Warrants were often issu'd out against him, but he was never apprehended, though the Officers and their Attendants were many times vexatious to his Wife. They came once and again to search for him even at Midnight, and not finding him they rifled his Study. One Time when he was preaching in his Meeting, the Officers came to seize upon him. But the Sailors (of whom he usually had a good Number in his Auditory) made a Lane for him, and he pass'd through it, and they could not get at him. He died in *June* 1681, *Ætat.* 49.

He was one of strict Piety, and a very affectionate Preacher, and God wonderfully prosper'd him in his Work. His Memory is fragrant to this Day, both in the *North*, and in the Parts about *Wapping*. The Seamen so delighted to hear him, that he us'd to be call'd their Preacher. Captain (afterwards Sir *John*) *Gayer* Governour of *Bombay* in the *Indies*, among a great many other beneficent Legacies, left an hundred Pounds apiece to his Daughter's four Children. His Works are these. *The Morning Seeker*; shewing the Benefit of being good betimes: In several Sermons, on *Prov.* viii. 17. 8vo, 1673. A Funeral Sermon, occasion'd by the Death of Mr. *James Faneway*, from *Phil.* i. 23, 24. 4to, 1674. *The best Friend standing at the Door*: Or CHRIST'S awakening Call both to Professors, and secure Sinners for Entrance, &c: Being some Sermons on *Rev.* iii. 20. A *Plat* for *Mariners*; or the Seaman's Preacher in several Sermons upon *Jonah's* Voyage, *Jon.* i. 5, 6, 7: With the Day of God's Patience to Seamen improv'd, in some Sermons on *Eccles.* viii. 11. 8vo, 1675. *A Looking-Glass for the Wise and Foolish*. A Discourse of making a Man Sin: From *Prov.* xiv. 9, 12mo, 1677. *The Holy Cry of Conscience* after secure Sinners; from *Gen.* xii.

1370, 1680. And a Sermon entituled, *Sea Dangers and Deliverances improv'd*; from *Acts xxvii. 18.* is at the End of Mr. *James Janeway's* Legacy to Friends, being an Account of twenty-seven Deliverances. There was also a Posthumous Sermon of Mr. *Janeway's* publish'd, and prefac'd by *Ryther*, with his said Sermon at the End.

§. 834. *Wetwang*: Mr. *W A I T*. He was diligent in his Work, though he did not appear to have great Success. He continu'd in the Place after his Ejection, and his Wife taught Scholars; he assisted her, and commonly heard them two or three a Day. He kept three or four Cows, and look'd after them himself in the Winter Season. He hir'd the tilling of an Oxgang of Land which he had purchas'd, the Crop of which he us'd himself to thrash out in Winter, in order to the support of himself and his Wife and Son and two Daughters. He kept also about forty or fifty Sheep; which he look'd after in Winter, and fodder'd Evening and Morning, commonly in his own Yard: when *Lady Day* came he turn'd them before the Shepherd. After he was ejected, he continu'd to preach in his own House, and would have all his Scholars resort thither twice every *Lord's Day*, and open'd his Doors, and preach'd without Fear, tho' he was sometimes disturb'd by the Constable of the Town. He was well esteem'd of the *Lady Norcliffe*, who allow'd him 5 l a Year, towards his Support. Whilst he was in his Vicaridge he was surnam'd by the Name of a *Burn Roast*, among his Parishioners, because he commonly held out so long in his Preaching. He was one of sincere Piety: And his Way of living was so different from that of his brutish Neighbours, and so contrary to it, that he look'd like a Man of another World.

**BLUNT**: The Name of the Place is *Hollam*, and his other Name was *Wait*, when ejected, but he was a good Preacher.

Page.

*P. 834. Refs: Mr. STEVENSON.* His other Name was ANTHONY. This Parsonage is worth 150 l per An, and in the Gift of the Countess of Essex. He had good ministerial Furniture, and was so well skill'd in Physick, which he administer'd to the Poor *Gratis*. He was ancient when he was ejected, in good worldly Circumstances, and liv'd at *Refs* to his Dying-day.

*Ibid. Burstwick: Mr. HILL.* He was a very laborious Minister and useful Preacher. He often preach'd at *Outthorn* six Miles from *Burstwick*, for Mr. *Samuel Picard* who was Minister there, who died in 1659, and was by Mr. *Nesse* call'd a *Lump of Honesty*.

*Ibid. Ellinton: Mr. FOX, or FOX.* The Place I am inform'd should be *Effington*; and the Person's Name was FOX. He was one of a holy Life, and a good Preacher.

*Ibid. Bransby: Mr. POMROY.* He was about seventy at the Restoration, and died at *Beverly*, not long after his Ejection. Some say he preach'd at the Minster in *Beverly*, every *Lord's Day* in the Forenoon.

*Ibid. Hemmingburgh: Mr. FIDO.* It should be Mr. ANTHONY FIDO, younger Brother of Mr. *Joh Fido*, mention'd before as cast out of his Fellowship in *Trinity-College*, and taken Notice of in *Northamptonshire*. He was born August 20, 1640, and educated at *Trinity*. At his first Examination he was examin'd by the then Secretary of the College. Mr. *Valley* his Tutor was thrown out at the Examination, he was a graduate, but ready to be cast out. His thirty Names were taken from the *Books* of the *Living* there in 1660, and he was cast out in a *College* to *London*.

ion. Having been some time disabled by  
ness, he died in January 1714; Aet. 75.  
buried in the New Ground near Bunhill  
where there is this Inscription upon his  
stone.

re lieth interred the Body of the  
verend and Learned Divine Mr.  
ANTHONY FIDOE, who till the Year  
1610, was a Fellow of Trinity-College,  
Cambridge; but soon after (his  
science not permitting him to comply  
with the Act commonly known by the  
name of the Bartholomew Act) he  
gyn'd not only his Fellowship, but a  
siderable Living he was then in  
possession of in the County of Cambridge;  
and since that Time he has continu'd  
Minister of the Gospel in several  
Parts of England; but the last  
forty Years of his Life, in the City  
of London. He died a Bachelor  
the 17th day of January 1714,  
aged 75 Years.

§ 834. *Sculcots or Onfwood*: Mr. LUNNING:  
It should be *Cowscots*, which is near *Hull*,  
Mr. L. preach'd for some time: But be-  
ing afflicted with the Stone, and so unable to  
preach, he preach'd at his own House at *Hull*  
about seventy Years of Age at the Restorati-  
on: He died in *Hull* in 1667, and Mr. *Astley* after-  
wards succeeded as Pastor to his Flock.

*WILKINS*. I am inform'd there  
was a *W. Wilkins*: but that at *Beverly*  
in considerable Parts, and an  
he preach'd there in the  
Forenoons: *Pomroy* did in the

Forenoons: And that he afterwards remov'd to *William Strickland's*, in whose Family he officiated as Chaplain.

*Pag. 834. Slingsby: Mr. SINCLARE.* He had the Report of a godly Man, and a good Preacher.

*Ibid. Hessel: Mr. WILSON.* One of an holy Conversation, and very laborious in the Ministry.

*Ibid. Stirlington, or rather Settrington: Mr. MEKAL.* Dr. *Walker*, (who gives it the latter Name) owns that this Mr. Mekal, who he says was a Kind man of the President *Bradshaw*, paid his Predecessor Dr. *Thomas Carter*, *Fifths*; or allow'd him 30*l* per An. Att. Part II, p. 227.

*Pag. 835. Osgarby; Mr. BAYCOCK.* It should be Mr. JAMES BAYOCK. He had an University Education, but was only an Occasional Preacher, when the Act for Uniformity took Place, and not fix'd in any Living, but join'd in with the Nonconformists, and was for many Years a Preacher at *South Cave*, nine Miles West of *Hull*, and train'd up several for the Ministry.

*Ibid. lin. 9, from the Bottom:* Instead of in the great Church at *Derby*, let it be of *St Werburgh's*.

*Ibid. Osgarby: Mr. NOAH WARD.* At the End of the Account of him, let it be added; A Person of considerable Note for Wealth, and that had a Place in the Bishop's Court, and was much prejudic'd against the Dissenters, had procur'd a *Writ de Excommunicato capiendo*, against Mr. *Ward*. When he was in this Respect in no small Danger, some private Christians met on the Friday at his House on purpose to pray with him, and to beg of God that he would deliver their Minister. They had not the least Expectation or Desire, of a Disfranchisement so costly to the Church, as was afterwards afforded: But it was their Duty to do so, and they did so: but take particular Notice of this.

*Day*

n was kill'd in a Duel, by an intimate Friend  
whom he had challeng'd, who was very un-  
g to accept the Challenge : And by this means  
Vard was freed from Disturbance by this Writ,  
need by any other, for a good while after.

p. 837. *lin.* 7. from the Bottom ; Mr. BOVIL  
amley is represented as conforming after Bar-  
new Day : But I have been since inform'd, that  
ever conform'd. And this Circumstance is add-  
that Mr. Etherington of Morley, (who is the  
Person next mention'd) standing out a little  
and then conforming, was the Man that suc-  
d Mr. Bovil at Bramley.

l. *lin.* 14, from the Bottom ; Mr. TIMO-  
ROOT of Sowrby-bridge. I have been in-  
l that this Mr. Root had a great Reputation for  
and had been a great Sufferer for his Noncon-  
y, and he accordingly is represented as such in  
ear 1683, in *the Conformists fourth Plea for the*  
*conformists*, p. 51, 52. He continu'd a Noncon-  
st till then, and some time longer. But just at  
time when King James granted Liberty of Con-  
e, he conform'd, but had little Satisfaction af-  
rds, in so doing. Mr. Tricket, Mr. Heywood,  
Jailour and others thought his complying after  
sufferings so extraordinary, that they wanted to  
whether he saw with clearer Eyes than they, and  
d he would give them an Account of the Reasons  
Proceeding : But he declin'd giving them any  
ction. He brought up his Son in order to the  
him for the Ministry, and he was about nine-  
when his Father conform'd. He went along  
m to his Parsonage at Holden in this County,  
and him read the Common Prayer with his  
and came home and told his Mother  
and Son were so troubled at it,  
shortly after, within a little  
lost with his Son 24  
m him by a Relation,  
his being design'd  
for

for the Ministry. And Mr. *Root* himself enjoy'd his Living but a very little while, and died soon after.

*Pag. 837.* At the End of the Account of the *Yorkshire* Ministers, let it be added thus :

I find among the Farewel Sermons of the *London* Ministers in *4to. 1663*, a Farewel Sermon preach'd at *Great Ayton* in the County of *York* by *GEORGE EVANKER*, Chaplain to the Right Worshipful Sir *George Narwood*, Bart. at *Cleveland* in *Yorkshire*. Him I think it proper to bring in here, that he may not be wholly overlook'd.

I am also credibly inform'd that one Mr. *LLOYD*, who is no where here taken Notice of, was ejected in this County, from a Place call'd *Farnley*, within two or three Miles of *Leeds*; and that he had a small Estate which he liv'd on afterwards.

Mr. *JOSIAH MARSDEN*, is some how or other lost out of this List, but should (I verily think) be somewhere inserted. He was the youngest Son of Mr. *Ralph Marsden*, who died Minister of *Great Neston* in *Cheshire*, *Jan. 30. 1648*. This Mr. *Ralph Marsden* had four Sons, who were all of them Ministers; whose Names were, *Samuel*, *Jeremy*, *Gamaliel*, and *Josiah*. *Samuel* the eldest was in his Father's Living, into which he came, in the Room of a malignant Incumbent; and is mention'd in my Second Edition, *pag. 130*. He after his being silenced, went into *Ireland*, and died there, in *1677*. *Jeremy* the second Son, mention'd *pag. 796*, was silenced at *Ardley Chapel*, near *Wakefield*, in this County; and some time after came up to *London*, went by the Name of *Ralphson*, and died in *Newgate*, in *1684*. He in a Manuscript he left behind him, says of his three Brethren, that *they all obtained Mercy to be faithful*, which Expression seems to intimate that they all suffer'd for the same Cause; and that the rest were dead before him. *Gamaliel*

the third Son, mention'd pag. 810, was first turn'd out of his Fellowship in *Trinity-College*, near *Dublin* in *Ireland*, at the same time with *Dr. Winter*, on the Restoration: And was afterwards silenc'd 1662, at *Chapel le Brears* near *Halifax* in this County; and died in 1681. But as for the fourth and last Son *Josiah Marsden*, I have in this Volume brought him as signing the Testimony of *Mr. Edward Veal*, in the Capacity of Fellow of *Trinity-College* near *Dublin* in *Ireland*: But tho' it is probable he afterwards came from thence into *England*, and took his Lot with the suffering Nonconformists here, as did his Brother *Gamaliel*; yet where he exercis'd his Ministry afterwards, and when and where he died, I have not been able to discover.







S O M E

## Nonconformist Ministers

Omitted in the

Foregoing L I S T S.

Pag. 838. **M**R. JOHN COLLINS. At the End of the Account of him, add; He had a Son that was educated for the Ministry at *Utrecht*, and was Fellow-labourer with Mr. *Bragg* in this City, and one of the Lecturers at *Pinner's-Hall*, who died a few Years since.

And to Mr. *Collins's* Works may be added, a Sermon of his on *Jude*, ver. 3, in the second Volume of *Farewel Sermons* in 8vo. He also, together with Mr. *Baron* wrote a Prefatory Epistle before Mr. *Venning's Remains*. And he also wrote another Epistle, before Mr. *Mitchel* of *New England's* Treatise of *Eternal Glory*.

Pag. 838. Mr. JAMES JANEWAY. Add, *M. A.* And in the Account of him, after these Words, *where he had a numerous Auditory*, let this be added: And a great Reformation was wrought amongst many of them. But this so enrag'd the High Party, that several of them threaten'd to shoot Mr. *Janeway*, and it was attempted accordingly. For as he was walking once upon *Redriff Wall*,

a Fellow shot at him, and the Bullet went through his Hat ; but as Providence order'd it, it did him no farther Hurt. The Soldiers pull'd down the Place in which he preach'd, which oblig'd his People to build a larger to receive the Hearers. Soon after this new Place was built, there came a Number of Troopers to it, when Mr. *Faneway* was preaching there, and Mr. *Kentish* sat behind him in the Pulpit. The Troopers alighting from their Horses, came into the Meeting-house, and crouding into the midst of the Congregation, got upon a Bench or Form, and cried out aloud, *Down with him, down with him* : And at that very Instant, the Bench they stood on broke, and all of them fell down at once. While this occasion'd some Confusion, Mr. *Faneway* came out of the Pulpit, and some of the People having thrown a colour'd Coat over him, and put a white Hat on his Head, he pass'd through them unobserv'd. But they seiz'd on Mr. *Kentish*, and carried him to the *Marshalsea*, where he was kept Prisoner for some time. At another time Mr. *Faneway* preaching at a Gardiner's House, several Troopers came to seize him there. They were diligent in searching for him : But he lying down on the Ground, his Friends cover'd him with Cabbage-leaves, and so he escap'd them.

He was a Man of eminent Piety ; an affectionate Preacher, and very useful in his Station. And whereas I had before intimated that in his last Sickness, his Spirit was under a Sort of a Cloud, I think it not amiss now to add, that Mr. *Vincent* in his Funeral Sermon says, that *it pleas'd God to dissipate the Cloud, and help him to discern and look back upon the Uprightness of his Heart with Satisfaction*. And that not long before he died, he said, *He could now as easily die as shut his Eyes* : Adding these remarkable Words ; *Here am I, longing to be silent in the Dust, and enjoy Christ in Glory*.

To his Works may be added, *The Murtherer punished, and pardon'd* ; with the Life and Death of *Thomas Savage* ; and a Sermon upon his Occasion. A Sermon at the Funeral of Mr. *Thomas Mousley* with a Narrative of his Life and Death, &c.

And to this Mr. *James Janeway*, I may also add another younger Brother of his, *viz.*

Mr. ABRAHAM JANEWAY, who was altogether omitted before. He was a Preacher in *London* before the Sicknelſ, but being conſumptive, retir'd with his Wife, to his Mother at *Buntingford* in *Hertfordſhire*, where he was ſeiz'd by Juſtice *Crouch*, under a Pretence of great Friendſhip. But he made his Escape to *London*, and died there of a Conſumption. His Funeral Sermon was preach'd by Mr. *Thomas Vincent*, Sept. 18. 1665 : And it is publiſhed at the End of his Tract intit. *God's Terrible Voice in the City*, 8vo. Tho' he died that very Week in which the Plague was at the higheſt, (there being no fewer than 7165 Perſons who died of the Sicknelſ in that one Week) yet he did not die of that Diſtemper, for which his Brother *James* and other Relations were very thankful. Mr. *Vincent* ſays of him that he was a righteous Perſon, a righteous Miniſter, a dear Brother, taken away in the Flower of his Tears. He was a merciful Man, and ſhew'd great Pity and Compaſſion to Souls : was earneſt with them to leave their Sins ; and cloſe with Chriſt. He ſpent himſelf and haſten'd his own Death, to keep others from perishing everlaſtingly. He was an upright Man, a true hearted Nathanael ; and one of very promiſing Hopes for very conſiderable Uſefulneſs.

There were five Brothers of theſe *Janeways*, *viz.* *William* of whom I have here given ſome Account, in my laſt Article of the County of *Hertford* : *John*, who died in 1657, before the Reſtoration ; and therefore could not be ejected or ſilenc'd after it : *James* and *Abraham*, of whom I have here been juſt giving ſome Account : And *Joſeph* the youngeſt, was bred to the Miniſtry as well as his four Brethren ; but he was a Conformiſt. All theſe five Brethren, Sons of Mr. *William Janeway* of *Kilſhul* in *Hertfordſhire*, who died before the Reſtoration, were good and pious Men. All of them were inclin'd to be conſumptive, and none of them liv'd to forty Years of Age.

Pag. 839. Mr. JOHN FALDO. At the End of the Account of him, add, his *Gospel of Peace*, 8vo. 687. And it may also be added, that he is interred in the New Burying-Ground, near *Bunhil Fields*, where he has this Inscription upon his Tomb.

*Mortale quod habuit, hic deposuit*  
 JOANNES FALDO,  
*Vir ille Dei qui Evangelium Christi Voce, scriptis,  
 Vita exornavit; vixitne sanctius an concionatus sit  
 incertum est; Paterna Christi Gregem cura pavit;  
 Concordiam Fratrum, propagationem Evangelii  
 Assidua labore feliciter procuravit: Qui zelo in  
 Terris arsit, Seraphico refulget nunc adscriptus  
 Choro Angelorum. Obiit vii Idus Februar.  
 Anno Salutis MDCXC. Etatis suae LVIIº.*

Pag. 840. Mr. THOMAS BRAND. At the End of the Account of him, let it be added; He lies interred in the New Burying-Ground near *Bunhil Fields*.

*Ibid.* Mr. WILLIAM LORIMER. Add, M. A. Born at *Aberdeen* in North Britain, in January 1648, and bred in *Marischal-College* of that University, where he became a Graduate, and applied to the Study of Theology. Some time after the Restoration, An. 1664 he came to *London*. He liv'd here with his Uncle, a considerable Merchant, in the Time of the Plague in 1665, and daily frequented the Library of *Sion-College*, and attended the Weekly Lecture of Dr. *Anthony Walker* of *Aldermanbury*, which he often would speak of afterwards with Pleasure. He was episcopally ordain'd, conform'd to the Established Church, and became Curate to the Incumbent at the *Charter-house*, and was afterwards in Possession of a Vicaridge in *Sussex*. But upon strict Thoughts afterwards, of the Oath of *Coadjutance*, which he had taken to the Bishop, himself not only thereby oblig'd to give him

him Obedience in all Things lawful and honest, but thought he had thereby declar'd his Approbation of the settled *Canons* of the Church, as really lawful and honest; and by Consequence a fit and proper Rule for all that were under the Establishment to follow. Then he consulted about this Difficulty, yet he could never get over it: And the more particularly he review'd the *Canons*, the more dissatisfied he was with many of them. So far was he from being able to say, that they were all of them *lawful and good*, that he was so much dissatisfied with several of them, that he thought himself oblig'd upon their Account, to renounce his *Conformity*, and quit his Living. This he at length did, and join'd himself to the *Nonconformists*, and that at such a Season, as that there was not the least Room left for Suspicion that he had any secular Interest to serve this Way. When he mention'd this Difficulty of his to Mr. *Baxter*, he was at the first surpriz'd at it, as a Thought that was wholly new, and seem'd to question, (as Mr. *Olyffe* and some others have since done) whether it would justify his *Nonconformity*: But when he had maturely weigh'd it, he was convinc'd it had a great deal in it, and thereupon he insists very largely upon it, in his *English Nonconformity stated and argued*, which he printed, *An. 1689*.

He travell'd afterwards into *France*, and had a great deal of free Conversation with the learned Men among the *Protestants* there, before the Heat of their Persecution in that Kingdom came on. While he continu'd at *Paris*, he was so courageous, as to hold a Dispute with some of the Clergy of the Church of *Rome*, in which he asserted that that Church was guilty of *Idolatry*, which was what his Antagonists dar'd not to give under his Hand. His Conscience would not allow him to bank bearing Witness to that which he was convinc'd was Truth in the Way that he was engag'd. He therefore committing his Proposition to the Publick, he produc'd his Arguments and Proofs to the World, and they were receiv'd as such, and afterwards he retir'd to the

Returning to *England*, he continu'd to adhere to the *Nonconformists*, even when the severe Laws against them were most rigorously put in Execution: And the greatest Preferment he got amongst them, was to be Chaplain to Esq; *Hall* at *Harding* near *Henley* upon *Thames*. After the *Revolution* in 1688, he for a few Years preach'd to a small Congregation of Dissenters, at *Lee* near *Eltham* in *Kent*. And in 1695, he was invited to be a Professor of *Theology*, in the University of *St Andrews* in *North Britain*. He went down to *Edinburgh* in order to the accepting that Invitation; but there heard that *St Andrews* was over-run with a contagious Distemper; and being indispos'd himself, he return'd to *England*, after that he in Conjunction with other Divines, had dealt freely with the unhappy Mr. *Aikenhead*, who was condemn'd for blasphemous Atheism, but became a great Penitent at his Execution.

After his Return to *England*, he was concern'd with others, in a private Academy near *London*, in which many Persons had their Education, who are now of considerable Use in the World, in different Stations. He had no Pastoral Charge, but assisted his Brethren, occasionally, both in preaching and administering the Sacraments. He was much valu'd for his Integrity, and great Learning, and was very useful in presiding in the Trials of Candidates for the Ministry. He died *Octob. 27, 1722*; and had a great Character, for his Piety, Modesty, and Self-denial, as well as his Learning. He told one with whom he was free and familiar in his last Sickness, that he knew not the Time when he began to be religious, having been piously dispos'd from his Childhood: And that for many Years past he had had an undoubted Persuasion of his own Sincerity, and of his Title to a future Happiness. He was buried in the Church of *St Margaret Pattins*, in *Reed Lane*, the Uncle foremention'd.

A Funeral Sermon was preach'd, a Year after his Death, by Mr. *James Anderson*.

these. Discourses on the five Books  
*Apology* for the Ministers who  
 of the Truths and Errors  
 of

of Mr. *Daniel Williams's* Book, (call'd *Gospel Truth stated*) from the Exceptions made against them by Mr. *Robert Trail*, 4to. 1695. Remarks on Mr. *Gowin's* Discourse of the Gospel; proving that the Gospel Covenant is a Law of Grace; answering his Objections to the contrary; and rescuing the Text of Holy Scripture, and many Passages of Ecclesiastical Writers, both ancient and modern, from the false Glosses which he forces upon them, 4to. 1696. Two Discourses against Deism, and some other dangerous Errors: The one setting forth the true and only Way of obtaining Salvation; the other shewing when and how all ought to reverence JESUS CHRIST the Son of GOD, and Saviour of Men, 8vo. 1713: Which was reprinted in 1721, with a short Postscript relating to Dr. *Whitby*. A Discourse on the *Death and Resurrection* of CHRIST, as they are to be affectionately remember'd and consider'd in their natural Respect to one another, and practically improv'd to GOD's Glory, and Peoples Edification in Faith, Holiness and Comfort, 8vo. 1718. A plain Explanation of the first eighteen Verses of the first Chapter of St. *John's* Gospel, with short Notes and Observations. To which is annex'd a scriptural Demonstration of the true Deity of the Eternal Word, our most Blessed Lord JESUS, 1719. A Farewel Sermon to the Church and the World, 1722.

He hath a'lo left behind him several *Latin* Dissertations in MS. some of which are philosophical and others *Theological*.

Pag. 840. DANIEL WILLIAMS, D. D. Born at *Wrexham* in the County of *Denbigh* in *Wales* about the Year 1642. As well as I know him, I can yet say nothing of his Parentage and Education, or even his Birth with 1692. I can say, His breaking thro' the *Barriers* of this Respect, into that Capacity, which he at length arriv'd at, and the remarkable influence of all these things upon him. He had

length of Mind, which being improv'd by an uncommon Application, made a Compensation for his want of such Helps as many others have had in his early Years; the being destitute of which, would have miserably cramp'd a common Genius, and hinder'd it from ever rising beyond a Vulgar pitch.

He was a Lover of serious Religion from his youth, and enter'd upon the Ministry, about the very Time of the discouraging Ejection of such a number of worthy Persons, as were cast out of the Anglican Churches with Contempt in 1662. He declares in his *Preface to the Reader*, before his *Discourse of Gospel Truth*, that from five Years old, he had *Employment besides his Studies*: And adds, that before nineteen, he was regularly admitted a Preacher.

So that he freely own'd himself a Nonconformist, at a Time when that Acknowledgment evidently expos'd him to great Straits and Hardships. Where, if he could have been satisfied to have fallen in with the National Establishment, his Intellectual Furniture, join'd with his uncommon Sagacity and industry, and unwearied Diligence, would have given him as fair a Prospect of Preferment, as any most of his Contemporaries could pretend to.

When he had spent a few Years in preaching occasionally in several Parts of *England*, and found the dissenters so discourag'd and frown'd upon, that he could have no Prospect of being able to pursue his Ministry here, without great Hazard, the Providence

God very seasonably open'd him a Way for service in *Ireland*, where even in those Times, the Government treated Men of his Principles, (amidst a swarm of bigotted *Papists*) in a very different manner from the Usage their Brethren met with in *England*. Making an occasional Visit to *St. Mary's* in *London*, he received an unexpected Invitation to be Chaplain to the *Prisoners of War*, on the other side the *Water*.

There he found a Reception was in no inconsiderable

to the Pastoral Office  
of Prisoners  
of War



cipal Figure there, that us'd to worship God *Woodstreet*. Accepting of it, he had for near twenty Years an advantageous Opportunity of being likely useful, by his Labours in the Pulpit, his prudent Advice upon Occasions that offer'd, his proving the Interest he obtain'd in Persons of Rank and Figure, and other prudential Methods he us'd, in which God was pleas'd to make him General Blessing. He there also married a Woman who was not only a Lady of distinguish'd Rank but of an honourable Family, and considerably wealthy; and so through the Bounty of Divine Providence, he came to be in more plentiful Circumstances than most of his Brethren. And as for the *state* with which God blessed him, he declares in his Last Will, that he us'd it with Moderation, as to himself, that he might be the more useful to others, in his Life and after his Death.

He fill'd his Station at *Dublin* with unusual acceptance and Success, in great Harmony with Brethren in the Ministry; and was respected most that were hearty Protestants in that Island, he (with many others,) was after some three Dangers escap'd, driven from thence by the cruel and violent Proceedings of a Popish Administration, in the Reign of King *James II.* *Romanists* were at that Time much more prevalent there than here, and Mr. *Williams* being warm in opposing their Designs as far as they were within his Reach, was not a little expos'd; so he could not continue there longer with any Safety. Upon in 1687, he came over to England, and took up his abode in *London* the Place of his Residence. He was of great Use to keep some among the Dissenters who were wheedled by King *James* into Popery, and in the Issue have greatly ex-

It is well known that Agents did at that time use all the Influence of the Dispensary of the Meeting of some of the Dissenters, that



crizies of the former Reign upon Prote-  
fenters, were rather as they stood in the  
arbitrary Power, than for their Religious

so it were better for them to be reduc-  
their former Hardships, than declare for  
s destructive of the Liberties of their

" And this he pursu'd with that Clearness  
th, that all present rejected the Motion,  
missaries went away disappointed.

of great Use to such as came after him  
nd into these Parts, when Things were

the utmost Extremity, and they were in  
hourly Danger of being sacrific'd to the

f Tyrconnel, and his Army of *Cut-throats*.  
hese could bring little of their Substance

, to support themselves and their Fami-  
were greatly expos'd. And in these Cir-

ts, he not only gave them considerable As-  
mself, but stirr'd up Compassion to them

: Acquainance, which was large and ex-  
the very utmost of his Capacity. And

glorious *Revolution* in 1688, in which none  
re heartily rejoice than he, he was not

times consulted by King *William* in the  
irs, with which he was well acquainted,

often regarded at Court, in his Applica-  
he Behalf of several that fled from thence,

capable of doing Service to the Govern-  
nd he receiv'd great Acknowledgments

as upon this Account, when he afterwards  
ar 1700, went into *Ireland* to visit his old

here; and that even from several, who at  
then apt to censure his quitting *Ireland* so

an Indication of a Want of due Courage  
els, and an over great Concern for his

tion.  
nd spent some time in preaching occa-

the City of *L* with general Ac-  
not without Motions made

later End of  
John Oakes,

from Con-  
s: And  
the

the Call being unanimous, he accepted it, and continu'd with them in the Service of the Gospel twenty-seven Years.

From the Time of his coming to London convers'd much with the eminent Mr. Richard Hooker who was then living, by whom he was greatly esteem'd, and had sometimes preach'd for him. Turn at the *Merchants Lecture* on *Tuesday* at *St. Dunstons Hall*, when he was indispos'd: And he was introduc'd into that Lecture in his Room, upon his Death in 1691. A considerable Interest was indeed rais'd by some against him, in Favour of Mr. Williams who was propos'd as a Competitor. It so happen'd that the Electors were equally divided: and was thereupon immediately agreed, that they should appeal to Providence by a Lot, which fell for Mr. Williams, in whom therefore there was a general Acquiescence. But it was not very long, before there were frequent Jarings and Controversies in the Discourses of the Lecturers, and the hearers also were divided into Parties; and frequent Attempts were made to prevent understandings, yet in a little Time the Heat again reviv'd: And at length a Design was contriv'd to exclude Mr. Williams out of the Lecture, on the Account of his handling the *Antinomian* controversy in a Way and Manner that some Men did not Relish. This being discover'd, was vigorously oppos'd by a great Number of Subscribers to the Lecture, who at length (when no Proposal for Peace would be listen'd to) joining many other citizens with them, rais'd another *Tuesday* Lecture at *Salter's Hall*, whither three of the old Lecturers viz. Dr. Bates, Mr. Howe, and Mr. Alsop, accompanied Mr. Williams; and two more were added to them, viz. Dr. Annesley, and Mr. Richard Mayo. But this was not brought about without great Noise and Clamour.

It must be own'd that Mr. Williams (as Mr. Baxter before him) was much set against Antinomianism, and was of Opinion that he thought that way: And he was greatly concerned for the Printing of the *Confession of Faith* of 1643.

Dr. Crisp, against whom Mr. Baxter had also  
 To these new printed Sermons of the Doc-  
 there was an Assertion prefix'd, with the  
 of some City Ministers subjoin'd, by which  
 they only declar'd their Satisfaction that  
 the Son printed was genuine, yet the Mat-  
 ters manag'd in such a Manner, that it was fear-  
 ful by Mr. Baxter and Mr. Williams that an  
 would be made of their Hands. Whereup-  
 on the latter wrote against Dr. Crisp as well as the  
 , and reducing the Controversy into the Com-  
 of a few Heads, and distinctly stating Truth  
 error under each of them, sent forth his Gos-  
 pel Stated and Vindicated, (which was first  
 in 1692, and several Times afterwards)  
 Antidote against a dangerous Infection, get-  
 Number of Hands to the first and second Edi-  
 And herein meeting with Opposition, he was  
 in a Controversy that lasted several Years. \*  
 ough he could not but upon some Accounts  
 this an Unhappiness, yet finding Reason so  
 ed, that the Pains which he took contribu-  
 to the clearing up the genuine Truth of the  
 , he was easy, and submitted to Usage, Pro-  
 ce, which allots to every Man both his Work,  
 s Treatment.

cannot be denied but that he had met Men  
 from some from whom he might be expect-  
 ed better Usage. Soon after the Ex-  
 excluding him out of the Merchant's Inn, he  
 frustrated, and a new one was set up in its  
 place, there was a terrible Assault upon the  
 n, with respect to his Ministry, and he was  
 for strictly canvassing his Conduct and Behav-  
 in all the Places where he had been, and in all  
 ations he had been in, even from his younger

Hereupon he threw himself upon the Arms  
 the Dissenting Ministers in and about the  
 to chose a Committee on Purse, to see what  
 that could be alleg'd against him, and to

A large and distinct Account of his Mismanagement of the  
 , may be seen in the Life of the Learned Mr. Williams, written by Mr. Jones pag. 277, &c.

with what he had to offer in his own Vindication. The Committee took a great deal of Pain, heard all Pretensions, and spent about eight Weeks in the Affair, and then made the Report to the Body of the Ministers, who being on *April 8, 1695*, (upon general Notice given them, that the Report would be deliver'd in that Day for their Determination) met together, to the Number of sixty, declared their Sense in these Words: *That it is the unanimous Opinion of the United Ministers, upon the Report brought in from the Committee, and the farther Account of those of the Committee present, that Mr. Williams is intirely clear and innocent of all that was laid to his Charge.* †

His own Congregation stood firmly by him through the whole Course of his Trouble, and he had many hearty Friends all over the City, who pitied and pray'd for him, and did what they could to assist and comfort him, while the Malice of his Adversaries was so violent and impetuous: And it was observ'd by many, that God gave him that Sedateness and Calm, beyond his natural Temper, and that Presence of Mind under his eager Prosecution, as effectually defeated the Designs of his Enemies against him. And it well deserves also a Remark, that he liv'd long enough after all this, to soften the Minds of many that were most incens'd against him, and to convince not a few, that had taken up very wrong Notions concerning him.

He continu'd in a constant Course of useful practical Preaching for many Years. And as to his Pulpit Performances, though he never affected Pointness, yet it must be own'd, by all competent Judges, that they had an Aptness to answer the End of Preaching, and were very instructive and affecting at once: And they were own'd by God, for the doing Abundance of Good.

Though he was not much vers'd in the *Belles Lettres*, yet he had a remarkable Depth of Thought, and when he was engag'd in any Debate would direct

† See the Postscript to the third Edition of *Gospel Truth* &c. by D. W. P. 302, &c.

irectly fasten upon the main Hinge on which Things turn'd, and take an Argument in its full Compass, and as nicely and carefully represent it in its several different Views, with due Force and Quickness, as most Men that could be met with.

However, he was not so bookish, as not to mind how the World went; nor so confin'd either to his pulpit or Study, as to be an unconcern'd Spectator, either of the Treatment of the Body of the *Dissenters*, whose Interests he had much at Heart, or of the State of the Nation with Respect to Religion and Liberty.

He was active to the utmost of his Power, when in the Reign of Queen *Anne*, there was a Bill depending in Parliament against *Occasional Conformity*: and it gave him no small Pleasure, to find the said Bill twice thrown out. But when it was at last carried at the third Attempt, and that by the Help of those very Persons who strenuously oppos'd it before, and seem'd to do so out of Principle, he could not help laying it to Heart. And this affected him so much the more, because he well knew the *Dissenters* deserv'd other Sort of Usage from those to whom they had upon Occasion, done good Service; and was apprehensive that there was but little Likelihood that any publick Benefit would accrue from the taking of such a Step, especially in such a Juncture; they could easily foresee that the forward Agents in that Affair, would themselves be despis'd, by those whom they so officiously courted, at the Expence of such Friends, as never had deferred them upon any critical Exigence.

And it was a yet greater Trouble to him to find that in the Year 1704, the most strenuous Application that could be made, could not prevail for the preventing the imposing of the *Sacramental Test*, upon the *Dissenters* in *Ireland*, who till that Time, had remained all along Strangers to it. The Design of that Bill in which a Clause was inserted to that purpose, was to secure the *Protestants* of *Ireland* from the growing Numbers and Insolence of the *Papists* there. A Clause was added clandestinely, (though it could be no difficult Thing to tell by whom it was

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done,) requiring the *Sacramental Test* to be taken verſally, and without any Exception of *Diſſenters*: Which look'd as if ſome Perſons thought that there was no Way of ſecuring Religion in Kingdom, unleſs ſuch a Practice was introduc'd; would inevitably in many Caſes encourage Popery; or that it was not fit that the Safety of *Proteſtants* from the *Papiſts* ſhould be conſider'd there more than here, unleſs the poor *Diſſenters* were oppreſſed and fetter'd. However it may very ſafely be ſaid that this Clause was added clandeſtinely, becauſe the Matter was conceal'd, till the Blow was given; there was not the leaſt Suſpicion of any ſuch Thing intended, till it was too late to prevent it: And the Bill being read in *Ireland*, after it was return'd from *England*, they muſt either take or loſe the whole. But even this turn'd to the Honour of the *Diſſenters* in the Iſſue, by Reaſon that ſuch was the Poſture of Affairs ſome time after in the Reign of King George that the *Irish* Houſe of Commons thought fit to ſolve, *nemine contradicente*,

“ That ſuch of his Maſteſty's Proteſtant Diſſenters  
 “ Subjects of this Kingdom, as have taken Com-  
 “ miſſions in the Militia, or acted in the Com-  
 “ mon of Array, have thereby done a reaſonable  
 “ ſervice, to his Maſteſty's Royal Perſon and Govern-  
 “ ment, and the Proteſtant Intereſt in this Kingdom.  
 “ And,

“ That any Perſon who ſhall commence a Proſe-  
 “ cution againſt a Diſſenter, who has accepted,  
 “ ſhall accept of a Commiſſion in the Array or Militia,  
 “ is an Enemy to King George and the Proteſtant  
 “ Intereſt, and a Friend to the Pretender.

Mr. *Williams* was very much for the Union with *Scotland* in 1707, being convinc'd that that was the moſt effectual Way that could be taken for ſecuring the Proteſtant Succeſſion, and even the continuance of their *Eccleſiaſtical* ~~and Civil Liberties~~ in *Britain*, againſt the ſuppoſed danger upon oppoſing,  
 With g

rding of this Union to his Friends in *Scotland*, and rejoic'd when it was settled and ratified; and w'd that the good Effects of it would be both considerable and lasting.

In the Year 1709, he had a Diploma sent him the Degree of Doctor in Divinity, from the two Universities of *Edinburgh*, and *Glasgow*: And that in the latter was inclos'd in a Silver-Box, out of Abundance of their Respect. This was an Honour that he no Way affected or desir'd, and yet as circumstances stood, he knew not well how to refuse it. It was a Journey of mine into *North Britain*, that was purely undertaken for Health and Dissipation, that was the Occasion of this Motion, at that Time. Staying a Fortnight at *Edinburgh*, my good Friend Mr. *Carstairs* a few Days before I left that City, told me that at a Meeting of the Masters of their College, it had been determin'd that I should not go from them without receiving a Token of their Respect in an Academical Way. I told him I was very thankful (as I had good Reason) for the abundant Civilities which I had already received, for which I knew not how to make them a suitable Return. He told me they had determin'd to present me with a Diploma for a Doctorate, and begged my Acceptance of it. I replied that if they would give me the Diploma of a Master of Arts, I would not refuse it: But as for any Thing farther, I earnestly desir'd it might be wav'd; and that for this Reason among several others mention'd, that it would look like Affectation and Singularity in me to accept of the Title propos'd, when so many that were every Way my Superiors went without it. He signified my Return, that he found it was design'd by other Academies in *North Britain*, when I made them a Visit, to express their Respect in that Way, and that they at *Edinburgh* were willing and desirous to be the first; that I could hardly escape it at other Places; that they should take it as an Affront if I refus'd to accept of it; and that the Method they had adopted to prevent any Charge of Affectation was that they would send a Diploma to  
*Mr. Daniel Williams*, and  
*Mr.*



*Mr. Joshua Oldfield.* As Things stood, my refusal of the Offer, would have been counted a great act of Rudeness, and so I submitted. And it was the same afterwards at *Glasgow*. As soon as *Mr. James* receiv'd the News of this Design, he wrote to *Mr. Carstairs* and others to prevent it: But the matter was over, before his Letters were receiv'd. fearing least the Refusal of such a Token of Respect from those two learned Bodies might be taken as an Affront, he acquiesc'd.

And tho' he was before very ready to embrace any Opportunities that offer'd of shewing his Respect to the religious Interest in that Part of *Great Britain* yet did he afterwards discover a peculiar Care for their Universities; and by his good Will, would have had all such as were design'd for the Mission among the *Dissenters in South Britain*, have a Part of their Education at least, either in one or another of them; and he encourag'd the drawing of a Scheme for that Purpose, which could not be brought to Perfection, for want of a general concurrence.

In the latter Part of the Reign of *Queen Anne* the Doctor (as well as many others) had very great Apprehensions of the State of Affairs, and great uneasiness about the Protestant Succession, in order to the averting which, there appear'd to be such Design on foot. He dealt freely about this Matter with a great Man that was then at the Head of Affairs, whom he had been long acquainted, and was sensible of his own Danger, whether he was imbric'd in those Designs, or kept himself out of them. If he was really engag'd, he press'd him to consider how sad a Thing it would be to have an Hand in the Misery and Slavery of his Country, which would not fail of being ruinous in the Issue to himself and Family. And if he was not himself engag'd in those Designs, but aim'd at shewing his Art and Dexterity, in keeping Things in a pendulous Posture, he might have the Hunger at last of turning the other side; he begg'd he would consider, if Things went any farther, what a great Run they would make up to an Heigh, as to the Room waiting This

a proper Channel, tho' he should ever so heartily deavour it. The Freedom that he took in this life was not well relish'd; but the Doctor was satisfied with his own good Intentions. And some time after, he was serv'd a scurvy Trick, by one whom he had endeavour'd to oblige, whom a small Degree of Honour and Gratitude one would have thought might have kept from such base and inhumane Carriage. The Case was this. The Doctor was written to with some Earnestness by his Friends in *Ireland*, to communicate his Thoughts to them as to the State of Affairs at that Time, and the Designs and Views of those that were at the Helm. He drew up an Answer with great Frankness, and sent it into *Ireland* by a safe Hand, only keeping a Copy of it. He had this Copy in his Pocket when he sat on a certain Gentleman of the long Robe, and pulling it out with a Number of other Papers at his Lodgings, happen'd to leave it there behind him, when he brought away his other Papers. The Gentleman seeing and reading it after he was gone, and finding it contain'd a great many free Thoughts concerning publick Affairs, and some Remarks on a great Man before referr'd to, that was at the Head of Affairs, thought he should merit the said great Man's favourable Regard, if he communicated the said Letter to him, and accordingly went and left it with him: And he was incens'd to that Degree against the Doctor, that he never would forgive him. And this Action was therefore so much the baser, because the said Gentleman (who was pretty much educ'd) was under particular Obligations to the Doctor, who advanc'd Money to him by way of Loan, at a moderate Interest, when his Credit was sunk, that he was utterly at a Loss to raise Money, if he had not advanc'd it to him. This gave him some Uneasiness, tho' that was as nothing, to the concern he was under about the *Protestant Succession*. For he was fully satisfied, that the Liberty of the Constitution, and the Reformation, could not be a Popish King.

more heartily rejoic'd than  
the Storm that seem'd im-  
pendent,

pendent, by the Accession of King *George* to *British* Throne, and the taking Place of the Succession according to the Parliamentary Settlement in the Illustrious House of *Hanover*; which he hop'd would be a Spring of many and lasting Blessings, not to us in these Lands, but also to all the *Protestants* abroad. And on *Sept. 28, 1714*, he at the Head of the Protestant Dissenting Ministers of the several nominations, in and about the City of *London*, presented his Majesty King *George* with an Humble Address, congratulating his Majesty's peaceable Accession to the Throne, and his own and the Protestant safe Arrival; which was own'd to be the merited Return of many ardent Prayers, &c.

After this, tho' he held on in the Exercise of his Ministry, yet his Strength visibly declin'd; and his natural Constitution was good, yet he gradually decay'd, till after a short Illness, he with a Faith and steady Hope, committed himself to God, falling asleep in the LORD, *Jan. 26, 1717*, *Ætat. 73*.

He was interr'd in a new Vault of his own, in the Burying-Ground near *Bunhill Fields*; and his funeral Sermon was preach'd, (and afterwards published) by Mr. *John Evans*, who had for eleven Years been his Fellow-labourer, and was also his Successor.

On the Doctor's Tomb-stone, there is the following Inscription, an Authentick Copy of which I have from the learned Author of it.



M. S.

DANIELIS WILLIAMS S.T.P.

WREXAMIAE IN COMITATV DENBIGENSI  
INTER CAMBRO-BRITANNOS NATI

QVI A PRIMIS ANNIS  
ETATE AEQVE AC BONIS LITERIS FELICITER IMBVTVS  
VINI VERBI PRAECONIS MVNVS ADMODVM IUVENIS  
MULTIS ANGLIAE PARTIBVS NON SINE LAVDE PEREGIT  
DEINDE APVD HIBERNOS PRAECIPVE EBLANAE  
MEDIA AETATE CONSVMPA MAGNVN SUI DESIDERIVM  
TER OMNES REFORMATAE FIDEI CVLTORES RELIQUIT  
PONTIFICIA TYRANNIDE LONDINVM SE CONFERRE COACTVS  
AGNA IBI CELEBRITATE FAMAE PER MVLTOS ANNOS  
AD MORTEM VSQVE FLORUIT

VIR AMPLISSIMA MENTE  
FO ACVTISSIMVM INGENIVM CVM IVDICIO SVBACTISSIMO  
QVOD PAVCIS CONTIGIT CONIVNCTVM VIDEBATVR

IN OMNIBVS THEOLOGIAE  
PARTIBVS SI QVISQVAM ALIVS VERSATISSIMVS  
INCTIONATOR VEHEMENS IDEM ET ACER GRAVIS ET COPIOSVS  
SIVVS ET FELIX AD DOCENDVM PROBANDVM PERMOVENDVM  
PROVT RES POSTVLABAT AEQVE ACCOMMODATVS  
PASTOR DVBIVM PERITIOR AN VIGILANTIOR  
AD CHRISTIANAM FIDEM PROMOVENDAM OPERA RE GRATIA  
NON IN PATRIA SOLVM SED ETIAM APVD EXTEROS  
SEMPER PARATISSIMVS

AD CONSILIA SIVE DANDA  
SIVE EXSEQVENDA PARITER INSTRVCTISSIMVS  
DEMQUE IN ARDVIS ATQVE DIFFICILLIMIS REBVS TVM PVBLICIS  
TVN PRIVATIS PERAGENDIS NON MINORI PRVDENTIA  
ET DILIGENTIA QVAM INTEGRITATE CONSPICVVS

IN OMNES CARITATE  
ATQVE CANDORE ANIMI SINGVLARI  
SIBI IN RE AMPLISSIMA PARCVS IN ALIOS VERO PAVPERES  
PRAECIPVE AC REM PVBLICAM VT SEMPER ALIAS  
ITA TESTAMENTO MVNIFICENTISSIMVS

DENIQVE OMNIS VIRTVTIS  
QVANTVM MORTALIVN CAPIT CONDITIO  
EIVS MISSIMVS EORVM QVAE ILLA NON ADMITTIT  
LAVDE PLENVS IN CAELESTI COETV  
FACTVS VII. KAL. FEB.

INO

'RISTI MDCCXVI.



He gave the Bulk of his Estate, in his last Will and Testament, to charitable Uses, and those as excellent in their Nature, as various in their Kinds, and as much calculatéd for the Glory of G O D, and the Good of Mankind, as any one that has been known or heard of: And had he but taken the Advice of Council, learned in the Law, when his Will was finish'd, that Neglects might have been supplied, and Overights corrected, his Disposition had been incomparable. I think it may not be improper to give the Substance of this Will, that has been the Subject of so much Discourse, with some Particulars relating to it, for the Gratification of the Curious, and the Benefit of Posterity.

Besides what relates to the Settlement of his Wife's Jointure, and Legacies to those of his own Family, and other Relations, and special Friends, and to particular Ministers of his Acquaintance, to several of whom he left five Pounds each, (as well as larger Sums to some others) and to some five, and to others ten Pounds yearly, (with smaller Sums to others) during Life; together with a Number of Rings, (each Value twenty Shillings,) to such as are nam'd; and also besides several Sums (some greater and some smaller) forgiven, to such as were indebted to him; he left,

To Mr. *John Welch*, to be paid to the Society for the Reformation of Manners, one hundred and fifty Pounds.

To *Walter Stevens*, and *Jos. Damer*, Esquires, living in *Dublin*, one hundred Pounds for the Education of Youth. This was paid by the Doctor in his Life-time.

To the Poor of the *Woodstreet* Congregation in *Dublin*, of which he was once Pastor, forty Pounds.

To the Poor of *Hand Alley* Congregation, fifty Pounds.

To the Poor French Refugees, one hundred Pounds.

To the Poor of *Shoreditch* Parish, twenty Pounds.

To the Ministers Widows (particularly nam'd,)

and the Work-house in  
reversion of an Estate  
in

in *Essex*, in *Cambridgeshire*, (after the Death of *Widow Mason*, val'd to him at about 55 l per the Rents and Profits to be equally divided betwixt them for ever.

To Mr. *Robert Meehan*, Sen, for the Use of Presbyterian Meeting at *Barnham* in *Essex*, 1 House in that Town.

To the College of *Glasgow*, (whilst the Constitution of the Church of *Scotland* continueth) his House and Land in *Barnet* in the County of *Essex*, (let at 45 l per An;) and the Rev (after his Wife's Death) of his Lands in *Tottenham*: Together with one hundred Pounds in Money.

N. B. This Legacy is left with this Proviso, his Trustees and their Assignes, shall from Time to Time appoint and nominate, four *South British* Students in the said College of *Glasgow*, shall receive from thence, each six Pounds per An; and also three *South Britons*, who after they have receiv'd Masters of Arts in the said College, receive 10 l apiece per An, for three Years, or will receive at 15 l apiece, as his Trustees shall think fit: And both Sorts to be remov'd at their Discretion: and Successors appointed by them to fill their Places. It is also order'd, that the Persons receiving the said ten or fifteen Pounds, should be *South British* and admit such *South British* Y<sup>r</sup> as are Students in the said College. And whilst the said Legacy become possess'd by the said College, it is appointed that more Exhibitions should be made, as the yearly Rent will afford, to such *South Britons*, as his Trustees should think fit to admit: And that they who shall receive it shall be oblig'd for the Ministry, and support of the same, to be admitted. And in filling up of the said Vacancies, it is never the less the Sense of the said Trustees, equally qualified, but *South British* is ever to be preferred, they are to continue a Year, unless the Donor shall otherwise direct will be afford it. It is also order'd that the said Trustees should

the Trustees to assist the College in letting the  
mises, and receiving the Rents.

but if ever Prelacy or Popery should come to be  
bliss'd in *North Britain*, the aforesaid Grant it is  
clar'd shall intirely and altogether become null :  
the said Houses and Lands in *Barnet* and *To-*  
*n* are given to the Heirs and Trustees nam'd af-  
wards; and all Writings and Deeds concerning  
Premises, in Possession of the College, are in  
Case to be restor'd to the Trustees.

To the Society in *Scotland* for propagating Christi-  
Knowledge, one hundred Pounds with Interest,  
at the Date of the Will. Paid by the Doctor,  
before he died. Also

To the said Society, an Estate in and about *Cat-*  
*b* in *Huntingdonsbire*, (let at about 61 *l per An*.)  
on several Conditions mention'd about Missionaries  
in foreign Infidel Countries, with which, it was found  
on Inquiry, that their Charter would not allow  
them to comply.

To Mr. *Joseph Thompson*, and the rest of the So-  
cety for *New England*, his Estate in *Essex*, call'd  
*bant*, *Becknam* Mannor, &c. after the Death of  
*Bradley*, upon Condition that 60 *l per An* be al-  
low'd between two Persons, well qualified as to Pie-  
ty and Prudence, to be nominated successively by  
Trustees, to preach as Itinerants, in the *English*  
stations in the *West Indies*, and for the Good of  
the *Pagans* and *Blacks* lie neglected there: And

Remainder to be paid yearly to the College of  
*Cambridge* in *New England*, or such as are usually em-  
ploy'd to manage the blessed Work of converting  
the *Poor Indians* there, the promoting which is the  
Design of this Part of the Gift. But if the Trustees  
shou'd be hinder'd from nominating the said Itinerants,  
under the Pretence of any Statute in *New England*  
to the contrary, the said 60 *l per An*, is given to the  
Society in *New England*, to encourage and  
assist them to get constantly some Learn-  
ed *Europe* to reside there, to be of  
use in Concurrence with the  
*Boston*, in the said *New*  
Society or Corporation  
happens



happens to be dissolv'd, or depriv'd of their present Priviledge, then the said Mannor, together with all the accruing Profits and Advantages, is given to the said Town of *Boston*, with the Ministers thereof, to benefit the said College as above, and to promote the Conversion of the poor *Indians*.

To Mr. *Stephen Davies* of *Banbury*, and several others nominated successively, are given the *Contingent Remainders*, for the Uses and Intents specified: And twenty-three Trustees are appointed, in whom the several Estates bequeath'd, are vested, for two thousand Years: Who are to pay to Mr. *Davies*, and the Heirs mention'd successively, the Sum of eight Pounds *per Annum*; and to take effectual Care that all the Profits arising from the several Estates bequeath'd, may be employ'd to the Glory of God in spreading and promoting of pure unmix'd Christianity, and Support of the Poor.

The Trustees nominated, are Mr. *William Lamer*, Dr. *Oldfield*, Dr. *Edmund Calamy*, Mr. *William Tong*, Mr. *Matthew Henry*, Mr. *Benjamin Robinson*, Mr. *Zachary Merrel* of *Hampstead*, Mr. *John Evans*, Mr. *William Harris*, Mr. *Thomas Reynolds*, Mr. *Isaac Bates*, Mr. *Jeremy Smith*, Mr. *Read*, Mr. *John Morten*, *Linnen Draper*, Mr. *Edmund Farrington*, Jun. Mr. *William Adee*, Mr. *Jonathan Collyer*, Mr. *Benjamin Sheppard*, Mr. *Francis Barkstead*, Mr. *Archer*, Mr. *Richard Watts*, Mr. *Isaac Honeywood*, Mr. *George Smith*.

The said nominated Trustees, (or such of them as should accept the Trust) are order'd to chuse others, if any refus'd it, or died before the Testator. They, or the Survivors of them, are order'd to be summoned, and the major Part when met to nominate other Person or Persons, in the Room of the Deceased, as they judg'd faithful and suitable, and inhabiting in or near *London*. The elected from Time to Time, solemnly to engage to be faithful in the Management of what they undertake: And those so chosen, still to concur in chusing whom they think fit, to fill up all the Vacancies that shall happen by the Death of any of the Number, either of those first nominated or those from Time to Time elected, that the Number may be preserv'd full. Whenever an Election is

to be made, all the Survivors to have Notice of the Time and Place. The Elected from Time to Time shall have the same Right, Priviledge, and Power, with the first nominated.

The Trustees, and their Assigns and Successors, to meet at least once a Quarter in *London*, (and to allow themselves forty Shillings amongst them for their expences at each of those Quarterly Meetings) that they may order Affairs, and enquire into the Accounts of Receipts and Payments; and if any of them or their Successors shall remove to a considerable Distance from *London*, or voluntarily neglect or betray their Trust, or be render'd incapable faithfully and diligently to answer the Ends of it; that then the Residue of the Trustees and Successors from Time to Time, shall chuse others in the Room of such, and the said disallow'd be depriv'd of all Power and Right to intermeddle in any Part of this Trust. The Trustees shall be sole Judges of what may be doubtful or darkly express'd, either as to the Names of the Legatees, or any other Matter; and to have full Power to let leases of the Lands and Houses committed to them, to take the full Rent from Time to Time, for nine Years; and the Expence and Charge of Letters, Defence of Title, and collecting Rents and Profits, and what else necessarily expended, to be discharg'd out of the profits for the Term of two thousand Years, &c.

The Deeds which convey the respective Estates of the Testator, to be recorded in *Chancery*, except that lie in *Middlesex*, which are to be registred. And the prior Writings which support the Testator's Title, to be kept distinctly by such a Person as the Trustees shall appoint; excepting what concern *New England*, which are to be deliver'd to the Treasurer of that Sociery.

If the Trustees and their Successors shall neglect the Trust, so that none of them meet for two Years to manage any Part of it, except in a Time of War or Plague, then if some or more of them do not apply themselves to manage such Parts of the Trust as are in their Power within three Months after the said two Years, then the Cities of *Edinburgh* and *Glasgow* from that Time are authoriz'd to assume

sume and possess all and every Part of the Premises, &c.

The Vote of the major Part of the Trustees present is to conclude every Matter; but twelve of them, (if so many are alive, and near *London*, free from violent Restraint) are to be always present, in setting Leases, electing Successors, and other important Matters. And in the foresaid Cases of Death, &c. All about *London* being summon'd to two successive Meetings, what is concluded in the first, (Notice thereof being sent to the Absent) and confirm'd in the second Meeting, shall stand, if the Number be seven; provided they have not wilfully omitted to fill up the Number by electing others, in the Room of such as either are dead, or reject the Management of the Trust after Acceptance, or inhabit above ten Miles from *London*, or are by fifteen Trustees voted Endeavourers to betray or frustrate the Scope of any considerable Part of this Will; who are all to be succeeded as if dead, and others elected by the Trustees in their Stead.

The Will orders Charity Schools to be open'd and kept up in several Places: And directs that the Trustees chuse and appoint some pious grave Person to teach twenty poor Children to read *English*, and instruct them in the Principles of the Christian Religion, in the Towns of *Denbigh*, *Flint*, *Carnarvon*, *Montgomery*, *Beaumaris*, or else *Conway*, *Merioneth* or *Holt*, in *Wales*: and *Chelmsford* in the County of *Essex*; paying eight Pounds per Annum to every such Teacher, as long as each of the said Teachers shall be approv'd of by the Trustees; who shall give each of the Learners, one of the *Assemblies Catechisms*, with the Proofs at large; and one of the Doctor's Books, call'd, *The Vanity of Childhood and Youth*, when they can repeat the *Catechism* without the Proofs; and a *Bible* when they can repeat the Proofs. And (whereas in a foregoing Article of the Will,) the Estate of the Testator in *Burton* and *Croft-howel*, &c. in *Denbighshire*, was left to Mr. *Roberts* and his Wife, and the Survivor of them for Life, he and she paying yearly to Mr. *Kenrick* (other the Presbyterian Dissenting Minister in *Hol-*

fix Pounds ; and ten Pounds a Year to such a  
as they appoint, to teach twenty Children to read  
write, and instruct them in the Principles of Re-  
ligion ; it is also order'd that the same Method be  
with the Learners in *Wrexham* after the Death  
of *Mr. Roberts* and Wife, and that the ten Pounds ap-  
pointed for the Teacher there, payable by them du-  
ring Life, be made 15 *l per An*, that so twenty-five  
may be not only instructed as before, but also  
of them taught to write as are willing to learn ;  
one in each of the Towns, being desir'd to in-  
terfere in the Management. It is also order'd that the  
Teachers should pray daily with the Learners ; and  
they be paid faithfully, as long as the Trustees  
approve them ; and that others be nominated upon  
Death, or other Removal of any of them, by  
the Trustees.

It is order'd that Enquiry may be made after such  
a Teacher of the Gospel, being a Protestant, and  
skilful in the *Irish* Tongue, as shall be willing as an  
Itinerant, diligently to preach in *Irish*, where he can  
find an Opportunity for it in *Ireland*, and shall be  
nominated and approv'd by *Walter Stevens*, Esq ;  
*Duncan Cumming*, Mr. *Joseph Bois*, and Mr. *Nath-  
anael Weld*, of *Dublin*, and their Assigns, from  
Time to Time, as well as by the nominated Tru-  
stees ; And that then 50 *l per Annum* shall be paid in  
aid to the said *Walter Stevens*, *Duncan Cumming* ;  
*Joseph Bois*, *Nathanael Weld*, and their Assigns, who  
are to apply it to the said Purpose, and pay it to  
the said Itinerant Preacher in *Irish*, as long as they  
approve of him. And when he shall die, or be  
remov'd by them, another shall be chosen by them  
for the said Work and Benefit, with the Concurrence  
of the Trustees, and they to chuse some other Per-  
son to convey it by, if the said Gentlemen assign  
any to receive it.

It is order'd that *Mr. William Evans* of *Caermarthen*, and his  
efforts in training up young Men for the Mini-  
stry in *Wales*, ten Pounds *per An*, towards the Sup-  
ply of *Welsh* young Men, as shall be under  
order to preach the Word of God in  
*Wales* ;

*Wales*; such Persons being approv'd by the Trusts and their Successors.

To Mr. Kenrick of *Wrexham* while he continues Pastor of the Congregation there, ten Pounds *per An.* after the Death of Mr. Roberts and Wife; and the same Sum to his Successors in the said Congregation, while it remains in its present Confession Presbyterian.

It is order'd by the Doctor that his Works should be collected, and in six Parts reprinted, and given away; though he intimates that such as are *Controversial* may be printed in a less Number, yet he orders that as to such as are not *Controversial*, there should be printed, to the Number of one thousand five hundred the first Year; and every five Years for the Term of twenty Years; and every ten Years for the Term of thirty Years; and every twentieth Year for the Term of two thousand Years, the like Number. But as to his Treatise of *Childhood and Youth*, *Gospel Truth*, *Man made Righteous*, the *Answer to a Report*, *End to Controversies*, and the *Ministerial Office* he Orders that of each of them, there should be each of the forementioned Terms be the Number of a thousand printed, and given to young Students. *The Vanity of Childhood and Youth*, he would have printed oftner because of the Schools: And the last five, he orders to be given to Persons of more Judgment; and that they should also be translated into *Latin*; and that of *Childhood and Youth* into *Welsh*; orders five hundred of each thus translated to be printed the second Year after his Death; and this repeated as oft as there is Occasion.

The Will appoints Mr. Hugh Roberts, and Mr. Francis Wooley Executors. And,

Orders the Trustees, to apply all and every Part of the yearly Profits of the Estate bequeath'd to them, and to distribute the present Profits, and those of Reversion, in the ensuing Uses: viz. one equal Part for *Bible*, *Practical*, and *Practical* in *English* and *Welsh* to the different Places. A tenth Part for the Word.

of the Word that are poor, or-  
erate, chosen by the Trustees ; an  
ber Lads of pious Parents Appren-  
inary Trades, and those for the  
to be of such as were instructed in  
other Charity Schools, erected by  
; an *Eighth* for the farther Educa-  
the Ministry as having spent three  
; the Sciences, are thought fit to  
oceed in their Studies two Years  
, or any other Place appointed by  
d all the Residue of the Profits, ari-  
l and personal Estate bequeathed,  
Trustees to the Preachers of the  
1 *Wales* ; a third in *South Wales*,  
o Parts in *North Wales* ; and the  
be Mr. *Baddy* if he continues to  
; and Mr. *Parrot* of *Denbighshire* ;  
*iarvan*, Mr. *Howel Powel* in *South*  
*Edward Kenrick* in or near *Me-*  
e Trustees see no Cause to alter

*Jonathan Collyer*, Sen. (giving good  
ve and pay what the Trustees ap-  
the Accounts in a distinct Book :  
, (besides an Allowance of all ne-  
to have 30 *l per An.* He to send  
etings when necessary, or demand-  
Trustees. His Successors from time  
inted by the Trustees only, and re-  
think fit.

or's *Library*, it orders, that Dupli-  
Books as are useless or unfit for a  
be given away, and the rest to be  
c Library, to which such as the  
shall have Access, for the Perusal  
he Place where they are lodged.  
e to be purchas'd, in some cheap  
without or within the Walls  
with a Room for a single

ll from time to time

ereof two Cata-

as the Care of

the

the Library, and another by him whom the Trust name of their own Number) wherein may be inserted any other Persons Gift of Books, with the Names of such Donors as shall add to the Library. The Library-keeper (who may be some young Preacher) to have 10*l* per An, and to give Security for his Fidelity, and Attendance at the Times appointed. If no fit Edifice can be procur'd, then a small Piece of Ground to be bought, and a Building to be erected for the Purpose, not pompous or too large. And the Trustees are to keep the said bought or built Edifice in Repair, and at due and proper Time to keep a Fire there to preserve the Books, &c.

The Whole is concluded with Solemnity, in the Words following ;

“ I beseech the Blessed God, for CHRIST JESUS Sake, the Head of his Church, (whose I am and whom I desire to serve,) that this my Will may by his Blessing and Power reach its End, and be faithfully executed. Obtesting in the Name of this Great and Righteous God, all that shall be concern'd, that what I design for his Glory, and the Good of Mankind, may be honestly, prudently, and diligently employ'd to those Ends ; and have to the best of my Judgment directed by the my last Testament.

The Will bears Date, *June 26, 1711.*

And it was prov'd and inroll'd in Chancery.

Several Difficulties have been met with in the Execution of this Will.

The Doctor (as has been observ'd before) nominated for his Executors, Mr. Roberts of Denbighshire (who married his only surviving Sister) and Mr. Francis Wooley of London. Mr. Roberts died before the Doctor ; and Mr. Wooley being under a long Infirmary, and not fit to execute the Trust, was removed from the Executorship : and in the Room of Mr. Wooley the Trustees, Mr. Roberts, and Mr. Wooley, were appointed, with Mr. Roberts being the only one who remained.

Mrs. Roberts being the only one who remained, and Right Reverend Mr. Roberts being the only one who remained.

Doctor had not taken up to the Use of his Will, and was press'd by several to make her Claim, to whatsoever the Law would give her; which it was apprehended would not a little have embarrass'd the Trustees in the Execution of their Trust. She at the same Time complain'd that her deceased Brother, had not (in her Opinion) left what was sufficient out of his plentiful Estate, to supply the Wants, and answer the Expectations, of the Poor in *Wales*, which was his and her native Country: And therefore she signified, that unless the Trustees would come to an Agreement, to allow sixty Pounds *per An* more than the Will specified, for the Relief of the Poor in the *Welsh* Counties, she would take all the Advantages which she could find the Law would give her, for her own Benefit, that so she might have wherewithal to do some considerable Good in her native Country. But then, she at the same Time intimated, that she was so willing and desirous that her deceased Brother's Estate should go to such Sort of Uses as his Will directed it should be employ'd in, That if the Trustees would but give her legal Security, for the Allowance of the mention'd 60 *l per An*, for charitable Purposes in *Wales*, under her Direction, she would contentedly quit all Advantages she might be able to claim as Heir at Law, and intirely fall in with them, in confirming the Will, instead of giving them any thing like Disturbance or Opposition.

This Offer was the kinder, because it so happen'd that the next Heir after Mrs. Roberts was a Papist, from whom other Usage might be reasonably fear'd by the Trustees. And yet they were so tied down by the particular Directions of the Will, that they could not by any Means with Safety enter into such an Agreement, and add sixty Pounds *per An* Allowance to the *Welsh* Counties, without the Consent and Order of the Court of *Chancery*; and they signified to the Heir at Law. But at the same Time they said, that if she would lay it better Way, they would be so that they would readily satisfy their Apprehension, the same was confirmed with the Confirmation.



firmation of the particular Scheme of the de that was offer'd by the Heir at Law, would far from being detrimental, that it would be ficial to the Trust they had undertaken. And they were free and ready to agree to such ditional Settlement for the Benefit of so Country as *Wales*, if the Court did but think approve and confirm it, that they might be f their Proceedings. The Matter was accor brought into *Chancery*, and approv'd and cor by the Court, according to the Desire of the Law; and own'd to be for the Benefit of the as was suggested by the Trustees: And they upon acted with Safety in complying with h Desire. But this necessarily and unavoidabl up a great deal of Time.

The Trustees finding several Things that before them disputable, for Want of more p lar Directions in the Will, and several Points of arising, determin'd (notwithstanding the Charge would attend it) that in order to their own S and that neither they nor those that came after might be liable to be call'd to an Account, would not take a Step in any Thing of Consequ but under the Direction of the Court of *Chancery* whose Proceedings are well known to take Time.

They have had several Suits depending, w they had no Way of settling. A Bill was br against them by the son of whom the stator had purchas'd a house in *Beach-lane*, in the County of *St. Giles* pleading for the amount of the Payment of a certain sum of money said to be made by the said son, ceased, Posterior to the death of the said stator the Decree of the Court of *Chancery* in their favour declar'd that the said son knew of such a sum of money at the time that the said son was in possession of the said house, and that the said son had agreed to pay the said sum of money to the said son, and that the said son had interest in the said house.

fix'd in the said Agreement, which would have amounted to a considerable Sum. After which the Complaint was dropp'd, and they heard no more of it; and the Plaintiff disappear'd, so as to leave the Trustees in Uncertainty whether he was alive or dead.

They have had another Suit with Mr. *Bryan*, who marrying the Daughter of Mr. *Meecham* of *Burnham* in *Essex*, to whom the Doctor left several Houses in that Town, for the Benefit of the Dissenting Meeting there, took Possession of the Houses bequeath'd; the said Mr. *Meecham* dying before the Doctor. And the said Mr. *Bryan* being indebted to the Doctor in a considerable Sum, refus'd Payment upon several Pretences, but upon an Hearing was cast. Such Things as these gave no small Trouble, and took up that Time that might have been applied to much better Purposes had we not been prevented.

It was also a good while, before Mrs. *Williams* the Administratrix, whose Receipts and Payments were very considerable, could get her Accounts balanced, and obtain a Discharge from the Court; till the obtaining of which the Trustees had not the Estates bequeath'd to them properly in their Hands. And this Affair was therefore the longer depending, because of the Embarrassment of the Court of *Chancery*, at that Time, about the Accounts of their Masters, which occasion'd such Changes, and put so great a Stop to Affairs, as the World generally

know. Mr. *Collyer* was appointed by the Will to be Receiver, and his Work was fix'd, and 30 l per An set as his Salary: But he refusing to act, the Court upon Application, gave leave to the *Receiver* to act in his Room. And the Security of the Person of the Receiver was given with the Consent of the Court.

From an Estate was given to the Receiver with the Receiver's Consent after the Death of the Doctor, as specified in the Will of the Trustee, of

of what was requir'd on their Part by the Testator, in order to their enjoying such Lands, and did agree that Council on their Part, and on the Part of the Trustees, should meet and determine what was necessary for them to comply with, in order to their enjoying the Estate, consistently with the Safety of the Trustees. Two Gentlemen accordingly did meet from time to time, and adjusted what they apprehended was necessary to be complied with on each Side. According thereto, an Instrument of Agreement was drawn up by themselves, which was deliver'd to the *Scottish Agent* here, and by him sent to *Glasgow*, and return'd approv'd, and by their Agent deliver'd to an Attorney in *London*, to ingross, tho' he did not think fit to do it, without making some Alterations in the Phrases, as it was drawn up by Council, which tho' not very material, yet the Solicitor of the Trustees thought it not proper to consent to them, unless they were approv'd by those that drew the Agreement. Their Attorney afterwards applied to a Committee of the Trustees desiring an absolute Assignment of the Estate to the College of *Glasgow*, under Pretence of saving the Trustees much Trouble and Charge. The said Committee refer'd him and their own Solicitor both, to the Council consulted formerly, to advise if it were practicable, necessary and safe. And this at last is finish'd.

Specifick Legacies have been paid. The Trustees have had frequent Meetings. Some of those that were nominated in the Will refusing to accept and act, and others of them being dead, in the Room of both Sorts, new Trustees (some of which are already dead) have been chosen, according to the Rules prescrib'd in the Will, and the Deed of Settlement.

Several of the Estates have been repair'd by the Trustees according to the best Advice they could give. Several Estates have been sold, and some of them the Trustees have bought.

Persons in *Wales* and the *Will* be

ention'd refusing to accept of Schools up-  
 stor's Conditions) have been approv'd of  
 , together with the Person to preach the  
 the *Irish* in their own Tongue. But this  
 p a great deal of Time.

Books have been reprinted, and Bibles,  
 been bought and distributed to Schools  
 eople, and will be continu'd from time

o the Publick Library, (which is likely to  
 able, because besides the Doctor's own Col-  
 ere is the Addition of *Dr. William Bates's*  
 which he himself purchas'd while he was  
 giving between 5 and 600 l for it) for  
 Generaliry of the Trustees have a princi-  
 n, that remains yet unsettled. Not but  
 ave taken a great deal of Pains about it,  
 z and inquiring; but it has hitherto been  
 ccess. They have had a Variety of Places  
 sideration: But either they were not right-  
 and easy of Access; or the Title was not  
 the Demands as to Price have been too  
 l Assistance as to this, from any prudent,  
 rited Persons, would be very kindly ta-  
 is therefore the rather desir'd, because  
 ick Library might be an additional Orna-  
 he City, contribute to the promoting of  
 rning, and be a great Advantage to the  
 eration.

e Works of *Dr. Daniel Williams*, they are  
 follow:

*Truth stated and vindicated: Against Dr.*  
 1. 8vo.

*ice of Gospel Truth, against Mr. Chapncy,*

*to the Report, &c. 1698. 8vo.*

*Discord, 1699. 8vo.*

*the Author of a Discourse of Free-think-*

*the Bill for preventing the*

*ates, Lord Mayor,*

A.

A *Devotional Sermon* before Sir John Shorter, Jan. 9, 1711.

*The Virtues of Childhood and Youth: Some Sermons* by Mr. [?], 1711. 8vo.

A *Thanksgiving Sermon* for the Deliverance from the [?], Oct. 23, 1689. 4to.

A *Thanksgiving Sermon*, 1702. 4to.

A *Thanksgiving Sermon*, Dec. 31, 1706. 8vo.

A *Thanksgiving Sermon* for the Union, May 1, 1707.

*Two Sermons in Christ's Obedience: Two Sermons* by [?], 1694. 8vo.

A *Sermon* for Dr. Samuel Annesley, 1694.

— By Mr. John Woodhouse, 1701. 12mo.

— By Mr. John Quick, 1706. 4to.

— By Mr. Thomas Doolittle, 1707. 8vo.

— By Mr. Matthew Henry, 1714. 8vo.

— By Mr. John Gravenor, 1707. 8vo.

*Sermons of the Ministers of Mr. Gravenor, and* [?], 1707. 8vo.

A *Sermon* on the *Duty of Protestant Dissenters*, by [?], Jan. 22, 1714, Boston Hall.

A *Sermon* on the *Duty of Protestant Dissenters*, by [?], 1714, Boston Hall. *What Repentance God Requires of the Nation*, Vol. IV. Morning Exercise, Vol. IV.

By Mr. FARNWORTH. Possibly this was the same Person as was ejected from the Ministry of Exeter, mention'd pag. 312.

By Mr. JAMES LAMBERT. He was one of the Ministers of the Evening Lecture that was sent to the Exchange Alley in Cornhill, 1711. He was Mr. John Shower, Mr. Thomas Derrington. Which Lecture was well supported, and attended by a Number of Persons that afterwards fill'd the Churches of the City. None of these I were ejected Ministers. They were bred in the Ministry afterwards. They as really were bred in the Ministry. They as really were bred in the Ministry. They as really were bred in the Ministry.

Mr. LAMBERT succeeded Holy Mr. *Wadsworth* in the Pastoral Care of his Congregation in *Southmark*. He died *August, 9. 1689.* And lies interr'd in the New Burying-Ground by *Bunhill Fields*.

Mr. JOHN SHOWER succeeded Mr. *Borset* at *Curriers Hall* near *Cripplegate*; and afterwards remov'd with his Congregation into *Jewinstreet*; and after some Years Continuance there, he remov'd to *Old Jewry*, where his Congregation built him a spacious and decent Place of Worship at a considerable Charge. He died *March 28, 1715,* and was buried at *Highbate*. His Funeral Sermon was preached by Mr. *Tong*, who also wrote his Life, to which the Reader is referr'd.

Of Mr. THOMAS GODWIN I have taken Notice before, in my Account of his Father Dr. *Thomas Goodwin*.

And as for Mr. THEOPHILUS DORRINGTON, he after some time, left the *Dissenters*, and went over to the Establish'd Church; and not being satisfied to have acted according to his own Judgment, he pursu'd his former Friends and Acquaintance with a Bitterness which they never deserv'd at his Hands. He became Rector of *Wittersham* in *Kent*: And there (among other Things) wrote a Tract entitul'd, *The Dissenting Ministry in Religion Censur'd and condemn'd from the Holy Scriptures*; on which I made some Remarks, in the first Part of my *Defence of Moderate Nonconformity*.

Page 340. Mr. MENCE. His Name was FRANK. He was born at *Himbleton* near the City of *York*. His Father was a considerable Farmer and an Estate of his own. His elder Brother (Mr. *Robert*) was also a Minister; but his younger Brother Mr. *Francis* was a Clothier in *Worcester*; his Master, before he wrote this Book, that he went to him, and persuaded him to write this Book, and he having sufficiently

efficiently attain'd Grammar Learning before, his Father sent him to *Pembroke-College* in *Oxon*, and he continu'd there till after the Restoration, and then return'd Home. Some time after, he was Charis'd to Mrs. *Phasant* at *Birchmorehouse* near *Worcester* in *Bedfordshire*. From thence he went into *Hampshire*, where he was Preacher for several Years at *Fareham*; till he was call'd to that which had been Mr. *Ryther's* Congregation in *Wapping*. He was a pious, humble, patient Man. He liv'd holily and died comfortably, about the Year 1696 and of his Age fifty-seven. He was the Author of *Maxime Fidelis*, or a Vindication of the Interest that the Children of Believers as such, have in the Covenant of Grace with their Parents, under the Gospel Dispensation: A Treatise on *Acts xi. 39*, 11mo. 1664: And another Piece intit. *Deceit and Falshood detected*; in Answer to Mr. *Hercules Collins*, with a Postscript, answering Mr. *Benjamin Dennis's* Remarks 12mo. 1695.

Page 347. Line 28. After this Passage, and it is not unlikely, but some others also may be omitted, let this be added,

One of these omitted Persons is Mr. *HENRY FORTY*, who was born at *Kings Norton* in *Worcestershire*, bred up under Mr. *Thomas Hall*, and sent to *Pembroke-College* in *Oxon*; and from thence removed to *Christ's College* in *Cambridge*, where he was Fellow, and preferred by the Earl of *Manchester* to the Rectory of *Upton* in *Lincolnshire*. He was imprisoned for much the same Crime as Mr. *Parsons* was after King *Charles's* Restoration, and died in the Gaol. There is a Copy of Verses upon his Death, by Mr. *Richard Mear*, at the End of the *Annals*, printed in 3mo, 1694. Mr. *Baxter* in the Account of his Life and Times, says he was Mr. *Forty's* of *Wim*, Dr. *Baxter*, and this Mr. *Forty* were accus'd for much the same Thing.

Among these is Mr. *SEMPER*, of Account. He was

I have some Conversation with him above thirty  
years ago; but I cannot say whether or no he was  
much less from whence; unless it be he that  
is mention'd, pag. 236, in the County of *Derby*.  
He was a Student at *Oxford* when King *Charles I*  
was there, and then left the University and  
went on Foot into the *North*, to his Father's  
and there applied himself close to his Study.  
After some time he was ordain'd to the Ministry  
and sent into *Scotland*, as Chaplain to the Regent  
of Colonel *Knight*, in the Army of General  
*Them* that were at that Time in Power,  
that Part of their Army in that Country,  
and there many Years. He had a strong  
Lungs, and a loud Voice, a quick Invention,  
a great Memory; and so was very well fit  
for Field-service. He was much employ'd in  
and preaching in their own Regiment, and  
was before the General, and the whole Army  
when they were together, which appeared to be  
to the Satisfaction, both of the General, and  
Colonel *Knight*. \* With them he came into *Eng-*  
*land* they brought in the King, who knighted  
him, who was thence forward Sir *Ralph Knight*.  
He was Justice of Peace, Mr. Justice of the  
Peace, though he was Justice of Peace, Mr.  
Justice of the Peace, though he was Justice of Peace:  
and frequently to preach after the Restoration:  
whether he continu'd in his Family till the  
passing of the *Act of Uniformity*, I cannot say.  
Being satisfied to conform, he after some time



the General was ready to despair, and  
*Knight* and *Mr. Clarges* and others heartily  
reviv'd the Progress of the Affair from  
Time: How much he and others were  
about some Steps, and especially that  
was taken of Religion: And yet how  
was to obtain any firm Security about it  
stances then stood; by Reason that had  
bringing in the King upon any Terms  
it had been prevented, by the Opposition  
have been made against it, by the Ma  
son Army, as well as General *Lamb*  
were not without Hope, that Interest a  
would have engag'd the King, upon his  
to have favour'd the sober Party in the  
things is otherwise, and that they th  
wanting Things to Extremity, without  
a Party, or even Society, carried all  
over the Country: A Number of worthy M  
situated, who had several of them adv  
been, and all that was dear to them  
the Restoration, it made such an Imp  
him (as well as many others) that he co  
is not to be doing yet.

Another person of Note is *Mr. Geo*  
... .. in *Windsor* ... ..

in the Woods and Fields, and up  
unrains, as well as at Markets and Fairs,  
with Imprisonment from different Parties,  
died in the *Fleet*, and was buried in *Bun-*  
But of him I have said so much in my  
in Dr. *Walker's Attempt*, intit. *The Church*  
*dissenters compar'd as to Persecution*, that  
I less Occasion for adding any thing here.

Person of whom no Notice is taken is  
R T TRAIL, who came hither from Scot-  
he *Act of Uniformity* pass'd, and was for  
s a celebrated Preacher in this City. He  
certainly silenc'd by the *Act*, though not  
He died not long since; and has left seve-  
in Print. As *the Throne of Grace* discour-  
thirteen Sermons, from *Heb. iv. 16*, 8vo.  
*Prayer*, on *John xvii. 24*, discours'd of in  
mons, 8vo. *A stedfast Adherence to the Pro-*  
*per Faith*, recommended in several Sermons,  
And a Letter upon the Doctrine of *Justi-*

omitted Person is Mr. SAMUEL POM-  
who was born at *Coventry*, and bred up at  
School there, from whence he went to  
but upon the Turn of the Times, he found  
ge there as he could no way relish, and  
mov'd and finish'd his Studies under Mr.  
n, who kept a private Academy at *Is-*  
*London*. His first Employment was to  
Chaplain in the Family of Sir *William*  
c. He afterwards went Chaplain of a  
ading Voyage to the *Mediterranean*, and  
ains, good Example, and winning Be-  
modu visible Reformation in the  
as Reason to hope several  
us: And God remark-  
y were out upon  
not one in all  
undred) died  
he for a lit-  
Inn Fields,  
the Call  
of

by Night, out of a Window, and made  
known and is in *Latin*. There he p  
at four Times every Lord's Day at  
and even on the Week-days besides  
the Ministers were very busy, yet he  
of us. When the Ministers had Li  
was a numerous Congregation, which  
affairs of the church, and afterwards in G  
Ministry, where he continu'd his pe  
with great Success, till his Death, 30  
His Funeral Sermon was preach'd b  
Barnard, and the Reader is refer'd to  
Character, which is given at large.

Another Person here quite omitted is  
E. 1. 15, who is mention'd by Mr. B  
Narrative of his Life and Times, amo  
and his Nonconformity; and he says th  
Man of great Sincerity and Zeal, and  
God, and Devotedness to God; and  
ing into the Life of a private Schoolm  
lov'd it with almost insupportable Dilig  
with very little Sleep, less Food, great  
Delight in all: By which he was sav  
by Phœnix, from a Melancholic Infe  
preach'd a Discourse of the Kingdom of  
the vi 11. dedicated to King Charles I.

these substituted in their Room : *His Son that bears both his Names, was first Co-pastor with Dr. Williams, of a numerous Dissenting Congregation in London, and sole Pastor of it after his Decease.*

There is also an Account of the Ordination of this Mr. *John Evans* the Younger, at *Wrexham* in August 1702, in Mr. *Tong's* Life of Mr. *Matthew Henry*, pag. 263, 264.

There was one Mr. *JENKIN EVANS*, a valuable Man, of whom there is some Account, in Mr. *Tong's* Life of Mr. *Matthew Henry*, pag. 287.

Pag. 843. Whereas Mr. *THOMAS WATERHOUSE* is mention'd as the ejected Schoolmaster at *Ipswich*, Notice be taken, that he had been mention'd before pag. 659, and therefore should have been omitted here.

Pag. 845. lin. 3, 4, 5 : In Yorkshire Mr. *JOHN GARNET*, and Mr. *ISRAEL HAWKSWORTH* were ejected from the School at Leeds. They had sent many good Scholars to the University. I would have it alter'd thus : Mr. *Garnet*, and Mr. *Atkinson* were the ejected Schoolmasters at Leeds in Yorkshire, and Mr. *Hawskworth* was of Hunslet, where his father resided. The said Mr. *Garnet*, M. A. of *St. John's* College Cambridge, was very useful in his time, and made above an 100 *l* per An, of his which furnish'd both Church and State with great Persons that were by him fitted for it. Mr. *Ralph Thoresby* calls him *Reverend* in his *Antiquities of Leeds*, p. 81.

**F**

*calls for an H.*

THE  
CHURCH  
AND THE  
DISSENTERS

Compar'd, as to  
PERSECUTION,  
IN

SOME REMARKS ON Dr. *Walker's*  
Attempt to recover the Names and Sufferings of the Clergy that were Sequestered, &c. between 1640, and 1660.

By EDMUND CALAMY, D.D.

L O N D O N:

First printed for JOHN CLARK, at the  
*Bible and Crown* in the Poultry, near Cheap-  
side, in MDCCXIX.





T H E

H U R C H

A N D T H E

[ S S E N T E R S

Compar'd, &c.

Y Account of the Ministers, Lecturers, Masters, and Fellows of Colleges, and Schoolmasters, who were Ejected or Silenc'd after Restoration in 1660, by or before the *Act for it*; design'd for preserving to Posterity, the of their Names, Characters, Writings and s; (which of a single Chapter in my *Abridg- the Life of Mr. Richard Baxter*, was at length d into a Volume by itself) came out in 1713. *reface* to it, I intimated to the World, that I ave been glad if the Account of former Suffer- the other Side, between 1640, and 1660, t was generally said was design'd to be pub- ad seen the Light, before this, which was nd Edition came out: And that the rather, finding by the *Queries* which were sent about ese of *Exon*, that they that were concern'd uld be willing to take all Opportunities of those who suffer'd for their Nonconformity, ave reckon'd it an Happiness if from their ight have receiv'd Light to help me to as well as upon another Account,

This coming to the Sight of

whom I had some Ac-

ir wherein he freely

g the Work of his

Chumm,



Chumm, Mr. (since Dr.) *Walker*, before I ha  
it; and intimated, that he could not imagine he  
be warm or severe; but hop'd he would write  
that Temper, that I should wish any Hints o  
Nature, had been forborn. I should have been  
to have been mistaken in my Apprehensions:  
that Mr. *Lewis* had found his Friend either so c  
of himself to govern his Temper, or so ready to  
to the Advice of others, which was fairly give  
from different Quarters, as that I should hav  
Reason to have own'd my Surmises, altogether gr  
less. But that Gentleman hath since with great F  
ness, not only let the Doctor and me, but the V  
know, how sensible he was of his Mistake. I  
ever, I believe, most Men would have been o  
Mind, that had seen the *Exeter Queries*, which  
sent round the Country, in order to the pickin  
Materials for the intended History, in Opposit  
my *Abridgment*, and the annex'd Account of  
Ejected and Silenc'd Nonconformists. I shall  
subjoin a Copy of them, for the Gratification o  
Curious, and to introduce my intended Ren  
with the more Advantage. These celebrated Q  
were put into the Form of a *Circular Letter*, o  
Ministers of the several Parishes in the Dioces  
the Words following,

Rev. Sir,

"**Y**ou are humbly requested to make the following *Queries* in your Parish.

“ Whether in the Times of Rebellion and Con-  
 “ fion, your rightful Episcopal Predecessor was  
 “ mally turn’d out of his Benefice ; or so much  
 “ rassed, that he was forc’d to leave it? Or forc’d  
 “ compound for it? Or with much Trouble and  
 “ ficulty kept it? Or was turn’d out for some  
 “ and recover’d it again by the Restoration?

" What is your name?  
 " Parish?  
 " rals or L.  
 " University?

“ How he was turn'd out? that is, Either for not  
“ taking the *Covenant*, or by the Committee of Com-  
“ missioners, or Triers of Ministers, or by any other  
“ more arbitrary and violent Way?

“ What Causes or Crimes were alledg'd against  
“ him? How they are prov'd, and by what Evi-  
“ dence? In general, What Hardships and ill Treat-  
“ ment he lay under? Particularly, What was his  
“ Usage by the Commissioners, if turn'd out by  
“ them? What Accounts you have current among  
“ you of his Examination before them? What Rude-  
“ ness was offer'd him there? &c.

“ What Treatment he had from the Soldiers, or  
“ the Mob? And whether his Temporals were not  
“ seiz'd as well as his Spirituals? His House plun-  
“ dered, his Person (or Family) insulted, or injur'd?  
“ Particularly, in the Time of Divine Service, &c.  
“ As also, Whether there were not Indecencies com-  
“ mitted in or toward the Church in those Times?  
“ And whether he preach'd at all after he was turn'd  
“ out of his Place? And suffer'd not for it?

“ Whether the succeeding irregular Minister of  
“ those Times, laid any Hardships upon him? Or  
“ had any hand in countenancing his ill Usage?

“ What Family he had at that Time? What him-  
“ self and they did after, for a Subsistence? What  
“ became of him and them; and what his worldly  
“ Circumstances at that Time were?

“ Whether the Allowance of a fifth, order'd by  
“ Parliament, was paid him? Whether the Parish  
“ on his Ejectment, continu'd not some time with-  
“ out any Minister at all?

“ Whether his Life or any Funeral Sermon be  
“ printed? Whether he publish'd any Thing him-  
“ self? Or hath any Papers remaining, which re-  
“ late to his Sequestration? &c.

“ Whether he liv'd to the Restoration, and came  
“ to his Place again? And if so; Whether imme-  
“ diately after the Restoration, or at *Bartholomew-Day*

“ Relations or Friends liv-  
“ ing account of this Matter?

?

“ Secondly,

“ Secondly,

“ What the Name of the irregular and illegal Minister, (who in those Times immediately succeeded him, at his being turn'd out ?) And (if there were more than one before the Restoration) what his or their Names also ?

“ How he or they got Possession of the Place ? Whether by Appointment of the Commissioners ? Usurpation ? Or what other Way ?

“ Whether your Predecessor at *Bartholomew-tide* 1662, was one of those turn'd out by the *Act of Uniformity* ? And (if the Place had been a sequestered one) whether he was the Person who had immediately succeeded the ejected, rightful, Episcopal Clergyman in those Times, or there had been one or more between them ?

“ And concerning both the one and the other of these ?

“ What their several Characters were ? Either for Morals, or Learning ? Whether they had ever been at any University ? Or were Tradesmen ? And did not return to their Trades again, when they were silenc'd ?

“ Whether they were ever in Episcopal Orders ? Or in any Orders at all ? And how long they ministered (especially either of the Sacraments) before they were so ?

“ What Opinions they were of ? As, *Presbyterians, Independents, Anabaptists, Brownists, Fifth-Monarchymen* ? &c. As also, what Heterodoxies they held or broach'd ?

“ What Accounts there are among you of their Ignorance ? Of their ridiculous Praying or Preaching, Canting ? Formal or immoral Practises ?

“ What factious, or furious and violent Things they either said or did, against Monarchy, Episcopacy, the Church, the King, the Bishops, the Clergy, the Liturgy, the Lord's Prayer, the Ceremonies, or the Royalists ?

“ How often the Sacraments us'd to be administered in their Time ?

“ Whether they continu'd not to preach privately, after they had been silenc'd at *Bartholomew*

“ 1662? Whether they after conform'd, either as  
“ Laymen, or Clergymen? Constantly or occasionally?

“ What Countrymen they were? Of what Uni-  
“ versity, if of any? Who of them dead? When  
“ they died? And what their Age?

“ What kind Treatment your Predecessor (if he  
“ were turn'd out at *Bartholomew-tide*) had from the  
“ Church Minister who succeeded him? And what  
“ was the Character of that your Episcopal Prede-  
“ cessor?

“ If your Predecessor was not

“ ejected at *St. Bartholomew's*,

“ Whether he had not come into his Place by  
“ some irregular Way or other in the late Times  
“ of Confusion? And was continu'd in it only for  
“ Conforming?

“ What Person can give any fuller and more per-  
“ fect Account of them?

“ What the Names of those Commissioners who  
“ ejected your rightful Episcopal Predecessor were?  
“ As also their Character, for Learning and Mo-  
“ rals, Estate and Condition?

“ Whether any of their Papers, Proceedings, Jour-  
“ nals, &c. are to be had? And where any of their  
“ Relations also live?

“ These several *Queries*, 'tis presum'd, ancient Peo-  
“ ple of your Parish, the Relations or Descendants of  
“ such as were concern'd in those Times, (especially  
“ any Relations or Descendants of their own, or their  
“ intimate Acquaintance or Friends) (any Learned  
“ Gentlemen of your Parish) and your own Parish  
“ Records, (particularly your Wardens Accounts  
“ subscrib'd by them) will enable you to satisfy.

Besides which,

“ Any Accounts of Books, Pamphlets, or Parts  
“ of Books and Histories, which treat of the Suf-  
“ ferings of the Clergy in those Times; or any  
“ Books or Pamphlets which may help towards the  
“ giving an Account but of any one single Person,  
“ (whether of the Suffering Episcopal, or any of  
“ the irregular illegal Ministers) in those Times; or  
“ any other Notice relating to those Matters, shall  
“ most thankfully received.

Fuller you are the better. But if you can

“ only learn the Names of your injur’d Episcopal  
 “ Predecessors, or of your Predecessor that was turn-  
 “ ed out at *Bartholomew-tide* 1662 : Or, if you are  
 “ sure your Predecessors respectively were either  
 “ sequestred, or ejected in 62, without knowing  
 “ their Names; or if you know (or have heard) of  
 “ any other Ministers, in any other Parish besides  
 “ your own, which lost their Place, (either the usual  
 “ Way or the other) or only as before) the Names  
 “ Names of the Parishes themselves (the Ministers  
 “ of which respectively, you are sure were either  
 “ sequestred on the one Hand, or outed at *St. Bartho-*  
 “ *lomew’s* on the Other) you are requested to send  
 “ even that little Information : And for this last  
 “ Purpose to enquire of any Relations of any seque-  
 “ stred Ministers, (besides your own Predecessor) liv-  
 “ ing in Your Parish, who may inform you in this  
 “ Matter.

“ You are desir’d to set down the Names and  
 “ Quality of the Person, from whom you have  
 “ your Relations ; as from a Son, a Brother, or  
 “ Friend, &c. of the Minister himself ; or whatever  
 “ else the Relation or Condition may be, that ren-  
 “ ders his Testimony creditable : And to send nothing  
 “ but what you have Grounds to believe is true.

“ You are desir’d farther, to lay these Queries  
 “ before you, whilst you are enquiring of any one  
 “ for Intelligence ; because several of them may  
 “ otherwise be omitted by you : Some of which be-  
 “ ing design’d for peculiar Purposes, the Omission  
 “ would be very prejudicial.

“ The Design intended to be prosecuted by these  
 “ Queries, hath been humbly laid before the Right  
 “ Reverend Father in God, the Lord Bishop of this  
 “ Diocese, and the Reverend the Archdeacons,  
 “ who have been pleased not only to approve of it,  
 “ but also to permit that it be recommended in their  
 “ Names to you, for the Assistance that is hereby  
 “ requested of you.

“ Be pleas’d to send the Answer to these Queries  
 “ to Mr. *Francis Cook*, the Right Reverend the Bi-  
 “ shop’s Register ; or Mr. *Nicholas Webber*, the Re-  
 “ verend the Archdeacon’s Register, in *Exon*, or to  
 “ Mr. *John Atherton*, the Reverend the Archdeacon’s  
 “ Register

“ Register in Totnes: Or to Mr. Joshua Tucker, the  
 “ Reverend the Archdeacon’s Register in Barnstable,  
 “ with all convenient Speed.

I got a Copy of these leading *Queries* by meer Accident. They were sent me by a Friend from the *West of England*, and he inform’d me that he obtain’d ’em in this Manner. A certain Parish Minister, that was willing to serve the Cause, comes with his Paper to a good Old Christian, whose Father had been a Sufferer between 1640 and 60, and was of the Loyal Party, and tells her that if she would but rub up her Memory, and help him to a Number of Particulars, of the Sufferings of her Father, and Others of the same Side, and of the Extravagancies and Madness of those that came in their Room, she might have a fairer Prospect than she ever could have expected, of some Reparation for the Losses her Family had sustain’d, &c. The Poor Woman was surpriz’d with the Motion; and signified to the Maker of it, that if she could but get safely and quietly to Heaven ’twas as much as she desir’d: But that as for past Matters, they might remain in perpetual Oblivion for her: She had no Inclination to revive them. The Parson chid her for her Simplicity; and told her he hop’d she would be wiser than to let slip such an Opportunity; and presently falls to asking her Questions out of this Paper, concerning her Father. She told him her Father had been long in his Grave, and she knew of no good End it would answer to drag him thence, and revive what in her Apprehension were better forgotten. By this Time the Examiner began to be in a Passion, and insisted on it, that he must and would know, what it was that her Father was charg’d with, when his Living was sequestred. She told him he had better let that Matter alone, for it would not answer his End. And she would take no Denial, she gave him such Particulars laid to his Charge, as supported ’em, as was not at all surprising, and asks the Person that succeeded her Father,

From which he reflected with great Freedom. He said him, that as much as he despis'd the Minister, who came in her Father's Room, if he was got to Heaven, she should have Reason to thank him for it, as an Instrument in his Hands, to keep her Mother. The Inquirer was wofully disappointed and return'd and rag'd to no Purpose; for he could not get his Mind. At last he retir'd, and with the Sincerity of his Memory, (though some say he was rather Cautious) he left his Paper behind him, which was carried to one that took a Copy of it, and return'd it. By next Morning he recollected himself, and took his Paper in mighty haste, and was so much concern'd, and seem'd glad he had done it, and return'd it more.

But it was not in this Diocese only that Queries were sent out about the Search in Materials for the grand Massacre. Some were also dispers'd in the Diocese of London, and I have obtain'd a Copy of them from the Father of a Friend. They were in the Words that follow.

Rev. Sir,

Mr. James in his late Abridgment of Mr. James's History hath published a List of those who were executed at St. Bartholomew's Day 1662, for Nonconformity. And hath laid many heavy and gross Imputations upon the Act of Uniformity, and the Clergy. As one Part of an Answer to which, it is proposed to advance an Account of the State and Episcopal Clergy, which suffered in the late Times of the grand Rebellion. For this Purpose you are humbly desired to enquire in Your Parish whether your then Predecessor might not be one of those very many Sufferers who were at that Time either formally separated from their Livings, or at least so much harassed and threatened, that they were forc'd to resign or Quit them. And if you find any such Person, to bring or transmit his Name and V

unity in which it lies ; as also whether a Rectory Vicaridge,) either to the Archdeacon, &c.

If there were any Thing peculiar in his Sufferings, or Character, as likewise in the Character the Person who succeeded in his Place at that time : And you can get them from good Hands ; if you hear of any Papers relating to these matters ; be pleased to send an Account of either one, or the other, &c.

I have some Reason to believe that Letters of the Nature were sent through most other Dioceses in the Kingdom : And therefore I am so far from fearing that the Accounts transmitted are so partial, that I rather wonder they are not much more

upon the dispersing of these Letters, Dr. *Walker* I suppose Advises from different Quarters with relation to his Conduct. Among the rest, an old friend of his, advis'd him carefully to avoid saying anything to blacken the Dissenters, or render them odious, of which an ill Use would be made by our Adversaries. And about the same Time the very same Gentleman wrote me Word, that he hop'd I should find the Characters of the Nonconformists very favourably treated : And he would not give me the least Suspicion of the contrary, notwithstanding what I knew of Dr. *Walker's* Conduct upon this point, to which I believe he was pretty much a stranger.

Length in 1714 out comes the celebrated long expected Work, in a Folio, in a small Print, with the title of, *An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England, Heads of Colleges, Fellows, Ministers, &c. who were sequestred, barras'd, &c. in the times of the grand Rebellion : Occasion'd by the second Chapter, (now the Second Volume) of Dr. Calamy's Judgment of the Life of Mr. Baxter ; together with a continuation of that Chapter.* The World was at first surpris'd with so large a Work, but by Degrees grew more freely of it in Conversation, where it was often the subject of other Performances.

One



[illegible]

marks, on Dr. Walker's Preface to his Attempt, Appendix, met with a favourable Reception in the Generality of those who would give it the name of a Libel. Mr. Withers there deals pretty freely with the Doctor, about his unchristian Railing and ill Language; his scurrilous and base Reflections upon the Memory of King William; the Indecency and Rudeness with which he treats his Superiors; the frequent Ridiculousness he takes to ridicule serious Godliness; his various Falshoods and Untruths, of which he gives many Instances; the vain Effort he makes to prejudice George against His best Friends; and the Opportunity he has given of turning all those railing Reflections, which he hath falsely brought against the Church and Dissenters, against his own Patrons, the High-Fliers, and that with a great deal of more. And upon the whole he concludes this Preface to be *one of the most scurrilous Libels, ever yet appear'd in Folio.*

The whole Work being level'd against me, and now had publish'd, it has been generally expected it should take some Notice of it, and I have been accordingly call'd upon: And tho' some have declar'd their Opinion, that it would be but a throwing away of Time and Pains, to meddle with an Heap of Scandal which so few would regard; yet others have said, that Truth would suffer, and the Doctor tri- too much, if I should let such voluminous Scandals wholly neglected, which were raked together in my Account.

I have therefore submitted to the Penance of giving the whole a Second Reading, making some Remarks as I went along, which I here communicate, expecting to make much Impression upon the Reader, whom I take to be too much confirm'd in his Error to be open to Conviction, but leaving it to the World to judge between us.

So much concern'd in his Preface, wholly ignorant; tho' more has been said to that effect, that al- can be able easily to digest, or to

Doctor there declares that

as wholly occasion'd by  
of creating the least

Uneasiness.

Uneasiness, would have been a Pleasure to me, if he kept within any Bounds of Truth and Dignity. However, he seems very desirous, the World should think he had as good Grounds for his Undertaking, as I for mine: About which 'tis hardly worth to contend. The Church was most certainly bound to preserve the History of her Sufferings; it was but fit she should do it. And yet had the Dissenters themselves, (with all their ill Nature) left to choose an Undertaker, 'tis my Opinion, that they would have been hard put to it, to have pitch'd upon one that should have managed them more to their Advantage, than the Present Management: Though even that would have been more tolerable, if our common Christianity, had been more fully expos'd in the Management. If the Church has no Reason to be ashamed of such an History, it has receiv'd, I think verily there is no great Reason of boasting of it. We Dissenters it is more therein expos'd with a Vengeance, and dealt most unmercifully: But for my Part I can receive, that there is any very great Danger, either of showing off our Shame, or holding down our Heads, upon this doughty Champion's fight with us: He has done his best against us: But receive but we have some Life still left; and there is Life, there is Hope.

He with great Perseverance asserts, that the Sufferings, and the Excellent Character of the Lowly, do far exceed those of the Nonconformists: And is much more easily affirm'd, than being granted him. I yet cannot perceive, what follows from thence that he has said, in representing the poor Nonconformists as such despicable Creatures; or that the Church, are at all to be justified, by laying upon others, the Sufferings which they themselves had met with; without which the Doctor seems to have taken all his own little Purpose. Were such things as true, such a wretched Representation, it cannot be denied but

used against them, might be fairly enough  
iz'd for. For he tells us, *Their Conduct has  
a continu'd Attempt upon the Constitution: That  
in James's Reign they fell in with his Measures  
Ruin of the Church; and that afterwards they  
red both the Civil and Religious Principles of the  
7 and Gentry. But as long as the Body of the  
1, as well as our own Consciences know these  
ms to be most abominably false, and desti-  
any Support; and as long as the Legislature  
has thought fit to clear us from such Charges;  
rearing them ever so often over and over  
carries no Proof in it, that we have not  
ardly dealt with, and most shamefully abus'd;  
s an Evidence of nothing, but that our Au-  
resolv'd Right or Wrong to run us down, as  
his Influence will reach. And as for his Insinu-  
that some Dissenting Preachers, were by the Ad-  
Persons in the highest Posts in the Kingdom, re-  
ded to a certain University, (he might as well  
aid Universities, since more than one was con-  
) for the Degrees of Doctors in Divinity; and  
beir Darling the Prince of Mindleheim (from  
he'd be hard put to it to prove they ever re-  
any Favour, abstracting from the great Ser-  
e did to his Country, for which they cannot  
ghly honour him) was to be General for Life:  
they endeavour'd the Ruin of the Nations Com-  
; fir'd the Houses of Ambassadors sent hither; and  
d those that were to be sent Abroad; and bir'd  
to tear up the very Foundations, not of Christia-  
but of all Religion and Government; which  
of a piece, they are so ridiculous as well as  
that any one that should regard them,  
real Object of Ridicule. This is a Flight  
the match'd, by any Ancient or Modern  
would imitate. \* Mr. Lewis \* has  
James's'd when the Author  
Room, where he  
and Women  
walking*

walking with their Feet upward, and Ships sailing, with their Masts and Sails turn'd topsy-turvy.

p. x, 21. What follows next, about *Loyalty*, I suppose was intended for the last Reign, rather than the present, and may therefore be pass'd over, because of the Change which has happen'd since, which our Author, I suppose, did not foresee: But when he says that *as much as Ignorance and Hypocrisy are more form'd than the most excellent Learning and true Piety, Coblers and Mechanicks than Persons of the first Rank for Esteem and Eminence, the Desolations of Jerusalem than the Beauties of Holiness; so much more monstrous is the Face of Things that he produces, than the which I expose*; It is perfect Rant and Bluster, and I can be content that the Judgment be left with the Readers, upon a fair Comparison.

p. xii. When I drew up the Preface to the Account of our Ministers who were ejected after the Restoration, I frankly declar'd, that I was pleas'd, instead of being disturb'd, at the Attempt that was intended to transmit to Posterity, the former Sufferings on the other Side; and I often said the same in Conversation: But this he will have to be a *Virtue produced by Necessity, and a seeming, rather than a real, Approbation of what was not in my Power to prevent*. But if for once he will take my Word, I can assure him, if it had been intirely in my Power to have prevented the drawing up such an History, I should not have attempted it: And yet must own, that could I have done any thing to prevent the so gross breaking in upon Truth, Justice, and Decency, as is done by the Historian, I should have thought my Time and Pains well bestow'd. And since I have seen the Performance, I am far from being surpris'd that the Reverend Prelate to whom he refers, should discover an Uneasiness, that such Work was in no better Hands. The Bishop of Mankind better than our Author, and may well be allow'd to be sensible, that the misguided Zeal, and malicious Bigotry, which would through his Fault, would in such an Age as this be far from doing the Church any real Service. Nor can I be surpris'd that the same should be the

much Assurance, give such an Account both of the Occasion of my Journey to *Sarum*, in which I had the Honour of his Lordship's free Conversation, and of that Conversation itself, which is intirely his, could not, by any means be a fit Person to be Church Historian.

His Recriminating, had there been any Tincture of Modesty in the Management of it, might have been uncancel'd, because it might have had a good tendency to make all Sides for the future asham'd of Rigor and Severity; but he has been so very outrageous, that I find his own Friends are at a Loss how to frame an Apology for him. Perhaps their upbraidings may more effectually promote Conviction, than the Animadversions of others.

I can easily believe, his Pains in collecting and transcribing Materials, &c. has not been small: And since he had such Assistance from several Persons of Worth and Eminence, 'tis to be lamented, he made a better Use of it. He enlarges with Freedom upon his Method of Management, with which if his own Subscribers and Benefactors were but satisfied, he'd have the less Reason to value the Thoughts of others. The Excuses which he adds, are needful enough; and some of them may I think easily be allow'd.

But after all, he seems apprehensive of sudden and precipitated Answers; from which Fear, he may I suppose by this Time be pretty well recover'd. For he has every Week been from producing a Pamphlet against him, that I find scarce any that have thought worth their while to take Notice of him, except those whom I have mention'd before. If therefore he was in Earnest in what he wrote, he seems to be, according to his positive Promise, to be contented to be thought to have misrepresented the Party, all in the Work itself, as in his Preface. This is not reasonably be reckon'd an Hardship upon him, seeing it is his own Proposal. However, I can assure him, whether he be contented with it or not, he is set down, to have most grossly misrepresnted them whom he so much censured. And I am not singular, that

that he may very safely, notwithstanding th  
ning he has added, let alone *the Morals of*  
*tion'd in the Abridgment*; tho' the best of  
there desire but common Justice.

p. 24v.

However, since he is so dispos'd to appl  
self in his Performance, while others are so  
clin'd to concur with him, he has Reason  
he contented that he has been so quiet. I  
rily the Party he has so violently assaulted,  
as much *Patience*, as he reasonably could d  
any of them would willingly have seen the  
his Work as they were printed off, I don't  
it could have been the least Damage to him  
he made a Motion of that kind with respect  
Second Edition of *my Abridgment*, he thou  
been gratify'd. It would have been a real  
to me, to have had any Hints from him, to  
rectifying unwilling Mistakes and Errors. I  
seems was so far of another Mind, that I  
not give my Second Edition the Reading,  
was publish'd some time before his Work c  
of the Press, for fear he should find any Occ  
Alterations. But since his great Work hath  
Light, it has been answer'd with *as profound*  
as the Author of it could well threaten his  
with. Except his old Friend, and Mr. *With*  
ple have kept their Resentments to themselv  
so much *as a Curr hath bark'd at him*, to him  
in his Advance towards his Journey's En  
*Twenty Reams of Paper* he has already spent,  
at a Time when it bears so great a Price,  
ed to so little Account, that People thought  
provoke him to waste any more. Full Lit  
been left him, for his closest *Application to*  
*immediate* *of his* *Fulfillment*, (for the N  
which he were pray to be  
him,) w Men yield  
more C any

p. 24v.

p. 1.

p. 3.

\* Hence  
for Mistake

f an Historian, for which Nature never seems  
e design'd him.

Sooner is the *Preface* over, than we are enter-  
with an Alphabetical List of the Names of such  
ourag'd this great Work by Subscription, the  
o which could never be produc'd by any Dis-  
; and I very much question whether the Doc-  
mself with all his Interest, will be able to  
is such another for the Second Part of his  
, now the World has seen the First. These  
ibers are in Number above thirteen Hundred,  
; no small Comfort of the Booksellers, who I  
had otherwise been in Danger, of having a  
many Copies lie upon their Hands. There is

enough for a Suspicion of this Nature, be-  
so few have been sold that were not subscrib'd  
and so many of the Subscribers were so ready  
t with their Property afterwards, at a Rare  
ry honourable to the Author. However, the  
smake a great Show, and are apt to draw forth  
vation, not only upon Account of their Num-  
but also because of their Rank, Quality and  
; and the vast Variety of their Circumstances.

are Archbishops and Bishops, Deans, Præben-  
, Archdeacons, Cannons, Doctors, Rectors,  
and Curates: Heads of Houses, Fellows of  
ges, Schoolmasters and Chanters: Together  
Dukes and Dutcheses, Earls, Viscounts, Lords  
adies, Baronets, Knights, Esquires, Members  
liament, Gentlemen, Attornies at Law, and  
ants in Abundance. And that it might not be

that Persons of a lower Rank had less Zeal  
Church, or less Respect for its Champion  
or Superiors, there are Booksellers, and some  
other Trades: As a Baymaker and Dyer,  
ries, Vintners and Fullers; a Brasier, Gro-  
erdasher, Surgeon, Brewer, Bookbinder,  
Druggist, Shipwright, Linnen-Draper, and

as low as a Currier, a Plai-

forward were all Sorts to

and hand it into the

but in his next

of these never

call'd



call'd for the Books which they had subscrib'd for, and how many discover'd their Sorrow afterwards for being drawn in, it would gratify the Curiosity of many, and be a Satisfaction in part to some that complain of their being hardly used, and a Caution to others for the future, to prevent Forwardness to encourage the Publication of they know not what. However, when the Work so swell'd upon our Author's Hands, as to be Matter of Complaint to himself and others, and when the Price was like to rise high, it is the Opinion of many, that this Ornament of such a Medley of Names had better been spared than that he should have spent three Sheets and a half of Paper upon it, at the Cost of his Buyers.

The *Attempt* itself has two Parts. The first is a historical Introduction, to usher his Sufferers in upon the Stage with the more Advantage: And the second a Particular List of Sufferers on the Church side, with all the Encomiums, that their Friends from all Parts of the Kingdom were able to give them. I shall bestow a few Remarks upon each.

P. 1. His Historical Introduction to the Whole, is a confus'd an Heap of Scandal as the Press has been deliver'd of for many Years: And tho' it is large and in some Parts of it very particular, yet is there not as far as I can perceive, either Order or Method, or any thing to recommend it but Heat and Bigotry, with their usual Attendants. It is usher'd in with a Furious Invective against my unhappy *Abridgment*, which I cannot but own would be very justifiable, if there really were any such dreadful *Designs* as the Author apprehends *in View*, when it was drawn up. But as I am not sensible of any thing of that Nature, he seems to me to fight with the Air, out of Fear of his own Shadow. Without being at the Pains to produce any thing that might look like Proof, he gives it as his Sense that the publishing to the World an Account of the Peaceable Behaviour of the Nonconforming Ministers, their Meekness under Sufferings, the Holiness of their Lives, and the many Persecutions they underwent, would do much Damage to the Church, by encouraging the Separation. And therefore by way of Opposition, he

under

takes to shew, that *the Little-finger of these Men,*  
*aviewer than the Loins of the Church.* Of this he  
 es himself so very confident, that he would gladly  
 : *whole Issue of the Cause betwixt the Church and*  
*ters, upon this single Point of Persecution.* But  
 , I am afraid he'll find in the Sequel, he has  
 a little too far, and was not well advis'd. He  
 however, that *tho' the Accusation of Persecuti-*  
*ould not only be retorted upon the Dissenters, but*  
*urn'd likewise sevenfold into their Bosoms, yet it*  
*ot follow, that the Church herself is wholly free*  
*it.* And in return for his Frankness (which I  
 fs I should be not a little pleas'd with, if he  
 l but stand to, and pursue it) I on' the other  
 , am very free to acknowledge, that tho' the  
 ge of Persecution could not only be fully prov'd  
 on the Church Side, but carried much higher  
 I ever pretended, yet I am far from supposing  
 hat would justify any that adher'd to the Princi-  
 now own'd by Dissenters, for using Rigor and  
 rity in Matters of Conscience, when they had  
 er in their Hands ; or Warrant all the Proceed-  
 etween 41 and 60. And yet if as he proposes,  
*ssue of the Cause betwixt the Church and the Dis-*  
*s, be put upon this single Point of Persecution,*  
 afraid the Church will be no great Gainer, un-  
 t be in common with her Neighbours, in learn-  
 or the future to detest using Rigor in Matters  
 eligion, and to be more careful of doing as she  
 d be done unto : The promoting which, was  
 grand Aim of the *Abridgment*, whatever it was  
 the *Attempt*.

ur Author thinks fit to make a Division of his  
 k ; and first undertakes to give an Account of  
 Numbers, Sufferings, &c. on the Church Side ;  
 then to examine the Account given on the Side  
 e Dissenters. 'Tis the former Part of his Task  
 e that he has as yet been able to compass : And  
 e latter, in which we that are Dissenters are  
 d, we must with Patience wait his  
 as we can ; tho' he gives us such  
 and-will as he goes along, as  
 to stay our Stomachs.  
 He

p. 3.

He seems to me to have inserted as many ill-nam'd Reflections on the Sufferers on our Side, in this single Part of his *Attempt*, as in the Opinion of a Man any Mercy and Moderation might have been sufficient for a great many Volumes, and is ever and anon threatening us with what he has more Reserve; and yet he appears, Poor Man, to be a little at a Loss, in *what manner he was to proceed* in the remaining Part of his Task: Nay he goes so far as to declare, he should be *very glad, if he could be so fortunate, as to find out an Expedient to evade*. For my Part, I cannot see, why the little Acceptance which the great Pains he has already taken has met with, together with the Changes that have happen'd which he I suppose little expected, may not be allow'd to furnish him with the *Expedient* he so much desires. I can't tell why he should seek for one more plausible. I think verily, his *Attempt* happen'd to be publish'd at a Season, when there is a little Prospect of an encouraging Opportunity to make the Search that is needful, or to make publick the Result of it, as any that he could have pitch'd upon. But if he thinks otherwise, may he go on and prosper. I desire not to be his Hindrance. I can venture to other Folio without the least Fear it will deprive me of a Night's Rest, occasion me an uneasy Hour, or cause any one Friend I have in the World, to look less pleasantly upon me than before. Who knows but when he has produced those *shameful Things* he speaks of, he may have a *Dignity* added to his *Doctorate*. What indeed will constrain him is hard to say. I believe most that know him, or that will take the Pains to read over what is come from him, will be of Opinion that he is so far from needing to be constrain'd to make the Sufferers on our Side as black as is possible, that it won't be easy to restrain him from it, if he can but pick up suitable Materials. And when he has done his worst, I am not without hope by a fair Comparison between one side and t'other, to do somewhat towards the promoting a future Abhorrence of that Rigor, which without distinguishing Men by their real Crimes, exposes the Innocent equally with the Guilty, on the Account of their differing

g from those that are Uppermost, and have  
ver in their Hands. For whosoever they are  
le Lot this falls, they can't fail of being in  
ong, let it be how it will.

I then, the Motion of comparing the Church  
ssenters together in the Point of Persecution,  
ly agreed to. I the rather give in to it, ho-  
may be of Use. I am content to pursue it  
as the Doctor pleases, and shall not be asham'd  
l, wheresoever he'll lay a Foundation for Con-

. I am free to declare against any thing that  
like Persecution, whoever are the Parties con-

I am far from thinking they that are now  
Dissenters, have been free from Blame. But

: Guilt prove upon a Comparison, equal to  
f the Churchmen, it will, I confess, a little

e me. The Doctor is very positive in his ge-  
udgment, before he comes to Particulars. He

hat if the latter bear any tolerable Proportion,  
r in Number, Degrees, or Circumstances to the

, he will gladly be deem'd not only to have lost all  
bour, but to have reviv'd a great and unanswe-

icandal, (which else might in great Measure have  
leep) on the Cause he has undertaken to defend.

can bear it, after he has given his own Op-  
o decisively, I'll give him the Sense of Two

r Persons of his own Church. The first is the  
: of the \* *Conformists Pleas for the Nonconformists*,

when the Sufferings of the Royal Party were ob-  
to him, makes this Return: *Who can answer*

: *Violence and Injustice of Actions in a Civil*

*Those Sufferings were in a Time of general Cala-*

*but these were ejected, not only in a Time of*

*but a Time of Joy to all the Land, and after an*

*f Oblivion, when all pretended to be reconcil'd,*

*to be made Friends, and to whose common Rejoycing*

*suffering Ministers had contributed their earnest*

*s, and great Endeavours, &c. The other is*

*et living, and one whom he values, and cor-*

*is with too, whose Judgment I have under his*

these very Words: *I must own, (says*  
*lament, however both Sides have*  
*but the Severities us'd by*  
*the*

\* Conformi.  
first Plea.  
P. 12, 13.

the Church to the Dissenters, are less excusable, than those us'd by the Dissenters to the Church. My Reason is, That the former were us'd in Times of Peace, and settled Government; whereas the latter were inflicted in a Time of Tumult and Confusion. So that the Plundering and Ravaging endur'd by the Church Ministers were owing (many of them at least) to the Rudeness of the Soldiers, and the Chances of War. They were plunder'd, not because they were Conformists, but Cavaliers, and of the King's Party. The Allowance of the sequestred Ministers a fifth Part of their Livings, was a Christian Act, and what, I confess, I should have been glad to have seen imitated at the Restoration, \* &c. But Dr. Wallis declaring himself of a quite Different Mind, I shall be at the Pains to follow him.

\* Mr. Lenthall  
of Margate.

He begins with letting the Reader know, that he intends wholly to confine himself within the Times of the said Parliament, and not to meddle with any of the preparatory Discontents and Factions in the foregoing Year. And for this Reason, I think it is very evident, he begins too low to give his Reader a just and fair Account of Matters, or such as is necessary to the passing a just comparative Judgment, between the Church and the Dissenters, upon the Point of Persecution. When I said, That the former out-did the latter (at which the Doctor discovers himself so uneasy) I took in all the Times that pass'd before; and referr'd to the Severities us'd towards those call'd Puritans from the first Reformation, and the Hardships they met with in the Reigns of Queen Elizabeth, King James and King Charles I, before the Confusions began. The Nonconformists were all along miserably harass'd, ejected, and silenc'd, and met with such hard Usage as was often complain'd of in Parliament: And when at length Bishop Laud got the Ascendancy they were so teaz'd and worry'd, in the High Commission and Star Chamber Courts as not a little encrease the Sufferings, and prove to those Remnants of the Church, who were left in the Parliament, as they were from the former Things the Doctor speaks of. But it so falls out, that I have not time to consider'd to

equitable Judgment, which of the two Sides exceeded the other in Persecution. He himself own'd, that we that *complain so much of Persecution, never had it in our Power but once*: Whereas Church Party has had Power in their Hands all along, a few Years only excepted. They began, and set the Pattern; and tho' others did ill in following yet when the Church Party so much complain'd of them for doing so, they were certainly the more excusable, in returning to it again themselves, with so much Rancour and Bitterness, after the Revolution. Now comes Dr. *Walker*, the High-Church Advocate, and is for quite omitting the first Pattern and Sampler that was set by *Parker*, and *Wright*, and *Bancroft*, and *Laud*, and *Wren*, and others of the same Stamp, and for beginning just with the Parliamentary Severities in 1641, and afterwards, and comparing them with the Rigors after 1660, and thence concluding, that they have out-done their Neighbours: Whereas if he had have drawn any such Conclusion fairly, he should have trac'd Things from the Beginning. To me appears much the same, as if when an enquiry was made, Whether *John* or *Thomas* was the greater Cheat? (which may be fairly enough decided without justifying either of them for Cheating) it should be asserted, that *Thomas* much exceeded *John*; for that *John* cheated *Thomas* but of a Thousand Pound, whereas *Thomas* cheated *John* of Fifteen hundred. But still if *John* cheated *Thomas* of Two thousand Pounds, take first and last together; tho' *Thomas* did cheat *John* of Fifteen hundred between the Two thousand; yet *John* was the greater Cheat, and *Thomas* was the greater Sufferer. In a Case as this, to pretend not to meddle with the first Thousand of which *John* cheated *Thomas*, and to confine the Regard to the Fifteen hundred of the latter Thousand, is only to confound, and to darken the Light, nor help rightly to determine the Truth.

Take Persecution to be one  
and Cheats upon Man-  
or thought of; and  
whoever

Prof. P. III.

whoever is guilty, be it in a smaller or greater Degree, shall so far have my Voice against him: But when there is a Comparison propos'd, if the Church was first guilty, and that to a Degree that cannot fairly be denied to have been very considerable, and return'd to it when she recover'd her former Power, to a Degree that was in some Respects greater than before, I am inclinable to think most Men will be apt readily to conclude her to be under the greatest Guilt, notwithstanding that they that were no Friends to the Ecclesiastical Constitution or Hierarchy, did a great many Things in an Heat, between these two Periods, which they they that are most dispos'd to be their Advocates, are not able to justify. Methinks this Comparison ought to be pursu'd both Ways, by any One that will pretend positively to affirm, that *the Sufferings of the Episcopal Clergy, were a thousand times greater of the Two.* That is, I confess, a round Assertion: But the Proof had need be very strong, that shall convincingly make it out.

It is not my Business here, to give an Account of the Severities us'd against the Good Old Puritans by the Prelates and Ecclesiastical Courts from Time to Time, till the Opening of *the Fatal Parliament*, as the Doctor calls it, the Particulars of which will I hope be e'er long publish'd to the World by an Impartial Hand. Perhaps, Dr. Walker may have the Sight of them, (if he is so dispos'd) before his other Part will be finish'd; and then I hope he will think it concerns him to look farther back, in order to the making a just Comparison. Or if he should not, I believe most Men that are not for justifying or Rigor, because it is of their own Side, will be of Opinion, that what went before the Civil Wars, is as necessary to be consider'd, by such as would be able to judge rightly which Side out-did the other in Persecution and Severity, as what pass'd in the Times of Contention, or follow'd after them. But since the Doctor has not mention'd Michael, I have nothing to say to him.

P. II.

He begins his Chapter with a Description of the Church, which is a very good one, and which is the same as that which is given in the Preface to the *History of the Church of England*, by the same Author. He then proceeds to a Description of the Dissenters, which is also very good, and which is the same as that which is given in the Preface to the *History of the Church of England*, by the same Author.

Church; for which there was certainly was sufficient Occasion: And then he reverends to the reviling of Fryn, Barnes and Bishopp, and the revoking of Sentences against Smart and Leighton, &c. in the High Commission and Star-Chamber, and Ecclesiastical Courts. He warmly inveighs against these Persons (whom I have nothing to do to attempt to justify) and then sorrowfully complains that the Church is wounded by their Indemnity. But had the Church been more moderate in her Temper and Proceedings, the Wound in this Case would not have been so deep, or it would have been heal'd with less. He says, the Hierarchy was revild, but considers not that Provocation was given by past Proceedings: The Church was affected in her Civil Rights, which might have been complain'd of with much more Decency, had she not before endangered the Civil Rights of the Body of the Nation, which was so loudly and generally complain'd of. Her Inherent Legislative Rights, it should seem, were also assaulted: For New Canons were condemned, &c. And how she came by an inherent Right to make such Canons, could be hard to say. I here leave the Doctor to the Lawyers; tho' considering him as a Divine, if he had been too much in haste to have given Proof of any such Legislative Rights of the Church of Christ's authorizing, it yet might not (I should have thought) have been at all unbecoming, for him in his Margin to have pointed us to some Author, which he said he had given Proof of it. For though he thinks too wish, that these Canons, or others like them were in the Ecclesiastical Constitution, yet he cannot but be sensible, that in that he has a singular authority Divine, as well as the Sovereignty of Laws, and Statutes against him. And I hope by all the Danger of carrying them about.

But the poor Church very distant of her Rights &c. &c. and Legislative Power is a companion who has a chance to be a companion of every Russian who is minute in affairs: We must be as we are, and as we are, let us be as we are. The Power of the Church is not, it was in more danger than it has been in of late. It is a great deal of the Government of the Church.



Church by Archbishops, Deans, &c. was complain'd of, and petition'd against. And who can wonder at it, that does but consider how grievous they by their Management had made that Sort of Government to the People? If *undue Methods* v.e.c. really *taken*, to get such *Petitions*, it was certainly very justly blameable: But our Author might have observ'd, had he thought fit, that the Disslikers of the Hierarchy are not the only Persons that are chargeable with such Practices. The Mob assembled, and cry'd *no Bishops, no Bishops*. For my part I am no great Admirer of Mob Reforms: And yet I think it should not be quite forgotten, that the Mob can upon Occasion be stirr'd up and fir'd on the Church Side too, and then applauded, as giving the Sense of the Nation; of which we have had an Instance in our own Times. *A Bill was at length brought in, for the utter Eradication of Bishops, Deans, &c.* Which it is the Opinion of Dr. Thomas Fuller \* (Churchman enough in all Conscience) would have been prevented, could but the Divines that sat in the *Jerusalem-Chamber*, have been listen'd to. *Members of Parliament, were made Ecclesiastical Commissioners, &c. Bishops' Lands were sold: Deans and Chapters also were condemned; and Cathedrals fell; and vast Sums of Money were rais'd out of their Reverues, to satisfy the publick Debts.* But it would be hard indeed, if our present Dissenters must be forc'd to answer for all the Proceedings of that Parliament, the Members of which were universally in Communion with the Church of England a very few only being excepted, which is a Thing that cannot be denied.

*Oaths and Subscriptions were voted down: And I think it would have been no small Addition to our Happiness, and would have a little have promoted our Peace, had they been restor'd again: Nor can I apprehend it must be to the Credit of our Country, to have since reviv'd such a particular Particular, forc'd Persons to confess any Ties, in the Conscience of any Man, for Years, before the same were ever judg'd of the Things themselves, and be oblig'd. But it is a Thing that*

p. 10.

p. 11.

\* Eccl. Hist.  
B. II. p. 175

p. 12, 13.

p. 15.

some Ministers that promoted these Things ; and the *Lecturers* help'd to render their several Hearers *disaffected to the Church Government and Ceremonies*: At which our Author exclaims most vehemently, and says, that *the Clergy administred Fuel and blow'd up the Coals, &c.* And for any thing I know, there p. 16.  
may be a great deal of Truth in it: And yet I think the other Part of the Clergy, that had strain'd the Prerogative of the Crown, and the Power of the Church to that Height, that they had almost preach'd Liberty and Property out of Doors, (of some of whom the Doctor in his succeeding List, gives very pompous Characters) should not in such a Case, have been wholly overlooked.

*The High Commission Court was taken away.* And tho' the Friends of the Church have since that Time had fair Scope enough, to do any thing which they apprehended might be for their Interest, yet can I not hear of any Attempt to revive it, except in the Reign of King *James II*, which with me goes for a convincing Proof, that it was a general Grievance. And as for *the Ex Officio Oath, and the Court of the Star-Chamber*, we may very well suppose that after 1660, when so much Zeal was stirring, they could not have fail'd of being restor'd, had either Chancellor *Hyde*, or the other States-Men that were in the Secret after the Restoration, judg'd them to be proper Expedients to strengthen and advance the Church.

The Parliament made a Protestation to maintain and defend with their Lives and Estates, the true Reformed Protestant Religion, express'd in the Doctrine of the Church of England, against all Popery and Popish Innovations: And afterwards agreed, that these Words were not to be extended to the maintaining of any Form of Worship, Discipline, or Government, nor of Rites or Ceremonies of the said Church of Eng-

This shew'd they had more of a Catholick Spirit than can ordinarily be met with  
ne after them : The more is the  
ied out upon as a great Piece  
uld be hard to say, how it  
npose the Majority of  
s Protestation, notwithstanding

withstanding their Satisfaction as to the Doctrine of the Church of England, were yet convinc'd of the Necessity of a farther Reformation in Worship, and Discipline, or Government. This is all that as far as I can perceive, can be from hence concluded: And what wickedness could there be in making such a Declaration, if this were their real Sense!

p. 23.

But Ceremonies were abolish'd too: And though they have been re-established, yet it is more than I know, that it has ever been prov'd to this Day, that Divine Worship would be at all the less acceptable to God, or less profitable to Men, if it were wholly freed from them. *The Communion Table was remov'd into the Middle of the Church.* And what of that! Might not People as effectually reach the Divine Blessing in the Middle of the Church, as at the East End of it, provided they did but attend with due Devotion! *Images, Altars and Crucifixes, &c. were*

p. 24.

*ordered to be taken away out of all Churches and Chapels:* And I heartily wish that neither they that had the Ascendant in those Times, nor they that came after them, had done any worse Things; and then I cannot say there would have been any great ground for Complaint. *There was a Sub-committee employ'd to Reform Innovations in Discipline:* And it has been the Apprehension of many that it had been happy for the Church both at that Time and since, had their Advice been follow'd. *The Book for tolerating Sports on the Lord's Day,* for the not reading of which so many worthy Ministers had been silenc'd, *was order-*

p. 25.

*ed to be burnt.* And it was a great Shame that it ever came out; or that it was not burnt as a detestable Piece of Profaneness long before! *May-poles were ordered to be taken down.* And have May-poles then any Thing of Religion in 'em? What Occasion was there for mentioning such Things as these, when a particular Account was given of the Church was ruin'd, *Steeple, Surplices, &c. were order'd to be*

p. 26.

*sold;* *Fonts and Organs* were order'd to be sold; and therefore the Church could not be any more a Place of Worship. *A Fast was order'd on Christmas Day,* and yet it was not a Festival, and yet it was not a Fast. *Matter of a Reformation of a Reformation*

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## *compar'd, as to Persecution.*

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er this, might not be as good Christians as they  
re before. *The Divines in the Jerusalem Cham-  
ber had the Regulation of the Common Prayer Book  
in Consideration: And it is Pity their Regulation  
is not regarded. Singing of Psalms was in St.  
Margaret's Church prefer'd to the Second Service: And  
if it been so every where else, it had been much  
better. And in Conclusion the whole Service of the  
Church was taken away, and the Directory succeeded in  
the Room of it: And whatever Minister omitted the  
use of it, was to forfeit Forty Shillings; and he that  
obeyed it, was to be fin'd. at the Discretion of those  
before whom they were convicted, provided not under  
five Pounds: And if any one used the Common Prayer  
Publick or Private, he was for the first Offence to  
forfeit Five Pounds, for the Second Ten Pounds, and  
for the Third to suffer a Year's Imprisonment. This  
is very severe: And tho' the Church had set the  
example, yet should she not have been herein follow-  
ed, by those who had complain'd so much of this  
sort of Management. The Doctor observes, that  
this Ordinance went beyond the Act of Uniformity, of  
which we so much complain; and I cannot say but  
that in some Respects it did: And yet if he had but  
been dispos'd to have done me Justice, he might have  
given Notice, that so far was I from vindicating or  
arguing for this Ordinance, that I upon Occasion  
of it, had added \* a Marginal Note, in these ve-  
ry Words: *This is I confess an Evidence, of what  
is too plain to be denied; that all Parties when they  
have been uppermost, have been apt to bear hard on  
those that have been under them. But it deserves a  
Remark, that even by this Ordinance, as severe as it  
is, no Encouragement was given to mercenary Infor-  
mers. And the Instances of Persons dealt with accord-  
ing to this Ordinance were very few. I wish I could  
say the same with respect to the Act of Uniformity, the  
Solemn Act, and the Act against Conventicles, which  
were made against the Nonconformists after the Restora-  
tion, but were overlook'd: But whether designedly**

\* Abridg'd  
Vol. I. p.  
155.

Notice, that the Act of Uni-  
formity was after, on the very same  
Day

\* See Ech.  
Hist. Vol. II.  
P 446.

*Day that this Ordinance pass'd Seventeen Years before.* Which to me seems not very material, or to deserve any great Stress. Let it be the same Day and the same Hour of the Day, and the same Moment of the Hour, either Seventeen or Seven and twenty Years afterwards, I do not see we have any Reason to conclude any thing from thence : Neither the former Ordinance, nor the following Act, are a jot the better or the worse upon this Account, as far as I can perceive. But some People please themselves, and think to entertain their Readers, with such pretty Observations. Thus have I read in an Historian that came out since Dr. Walker, \* that when the Covenant pass'd in the General Assembly in Scotland, and was to be sent into England, the Lord Maitland, afterwards Duke of Lauderdale, made a Speech, and declar'd How upon the Seventeenth of August, Four Years ago, an Act pass'd for throwing Episcopacy out of the Church of Scotland ; and now upon the Seventeenth of August, also an Act was passing for the Extirpation of it out of the Church of England ; and that Providence having order'd so, as both to happen on one Day, he thought there was much in it ; and that Men might thereupon warrantably expect, glorious Consequences to follow, even further off than England, before all was done. The Historian observes, that this was a Conceit that some reckon'd ingenious, and others ridiculous. I doubt those Men have but poor Understandings, that can relish such Entertainment. But if such Things as these are argu'd from on one Side, why may not they on the other ? Perhaps they will be as convictive as any Thing that could be mention'd. And therefore I shall add, that if the passing of the Act of Uniformity, which restor'd the Common Prayer, Seventeen Years after, on the very same Day that the Ordinance pass'd for abolishing the Common Prayer Seventeen Years before, be admitted as an Argument on the Church Side, of God's owning the Justice and Righteousness of their Cause ; I cannot see but the Death of a great Lady on August 1. 1714, which was the very Day when the Schism Act was to take place, may be us'd on the Side of the Dissenters, as an Argument of the Injustice

at *Act*, for a yet more plausible Reason. I am one that usually am not affected with Passions of this Nature; yet I cannot help think that might not a Low Church Man, be able to do this, as Dr. *Walker* does in another Place, *that it pleas'd Him, who giveth a King his Anger, and taketh him (or her) away by so timeing of a Death that was but thought to have been so sudden, to frustrate the hopes of some, for a Time: Nay, I hope they will be so for all Time to come.*

From this Digression. We are told, that *the Church of England, was utter'd as an Establishment: Which it is pleaded, that some Mens pretended Reformation, other than an intended Extirpation.* This demonstration would have been quite over-ruled by the Committee of Divines that sat in the *Chamber* have been listen'd to; or the *Declaration for Ecclesiastical Affairs*, which was pass'd into a Law. Any of these three would have satisfy'd the most that could be said, and produc'd a Reformation, without any further delay. And therefore the Charge insinuates a groundless Slander.

Next comes to the *Assembly of Divines*, an *Extraordinary Junctio*. Had he there-  
 P. 29.  
 number of very Valuable Men, met to consultation, he would have had both the Truth of his Side: But though I know the true View in giving them that Title; yet I will be a little put to it, to pitch upon a Name for Divines, that came together in an order at any Time since, that have done more for the Church of God than they did, attempt that has been pour'd upon them, by or lately. He says, *They were not a Junctio, but the House of Commons nominated them.* I pray, should they be less scrupulous in Ecclesiastical Matters, when they are so much engag'd by the Intrigues of the Prelates, in getting the Preference,

reverence to such as run highest for Church Power? *The Saints serve us as Pleasure.* And why not? supposing, which may be easily allow'd,) that some that were nominated refus'd to appear, for others offer'd afterwards, that were of considerable Worth, that either were not thought of at the first, or not mention'd, for Fear their Number should be too great? *They had Lawyers amongst them.* And they are a Part of the Church of CHRIST, as well as Ministers: & methinks it is but fit they should have some or reverence them, in all Ecclesiastical Meetings, and especially where Matters fall under Consideration, that are of Concernment to the one, as well as the other. *Such as were Episcopal in the Judgment, were not in amongst them.* Which was I think that was not in their Power to help. Several such were publicly invited, and press'd in private to give their Presence. And their Refusal to join in any such Debate, in order to an happy Settlement, I am inclin'd to think, was no great Service to their Cause or Interest. However, several of them that did meet, and continue sitting all the While, were really Episcopal in their Judgment. The Doctor charges them with Ignorance, &c. But their Characters and Works are better known to the World, than that such Accusations should easily obtain Belief. They were in Cloaks and Coats; and therefore in a scriptural & Garb as any they could have worn: And cannot see how this could detract either from their Learning or real Worth. *They met with Obstruction from Mr. Seiden, &c.* And if the Doctor thinks they'd have met with less Obstruction from that learned Gentleman, supposing they had been a regular Convocation of Episcopal & *Divine* Men, I am of Opinion, he is much mistaken. *They had Five Dissenting Brethren amongst them.* And some Convocations since, have had a far greater Number that have dissented from the Majority. And is the Church presently undone, if those that meet about her Affairs are not all of one Mind? *The Presbyterian Dissent made loud Out-cries against Toleration.* And our Author says, *That if ever they argu'd strenuously, it was upon this Subject.* But this is a Point in which the

Learned

arned are divided. Some of the lower House of Convocation, have in their Writings of late Years, de loud and vehement Out-cries against the Bishops, for excluding them from a co-ordinate Power in Ecclesiastical Determinations: And some have thought, that *if ever they argu'd strenuously, it was upon this Subject*; and yet for all this, Matters continue they were; unless that some have alter'd their Positions, upon altering their Stations; or at least are now silent, comparatively to what they were before, since they have been advanc'd from the lower use of Convocation, to the Upper. *They had* p. 32.  
*disturbances among them.* And have not the Ecclesiastical

Assemblies that come together in our own Times, are of the same Stamp also among them? But *their Constitution was Erastian.* And it has been the Opinion of a Number of great and good Men among us, that it must be the same as to any Assembly, that will bring Things to an happy Settlement. *The Parliament kept a strict Hand over them, and never permitted them to assume co-ercive Power, in Matters of Church Government.* And had the State always, and all Times done so, by those who without any Warrent from Scripture, have been very fond of confining the Name of the *Church* to themselves, as far as they can judge, it had been best for both. It is said, that this Assembly had an Hand in ravaging, and p. 33.  
*striking the Loyal Clergy, and plundering of Churches:* that that they had any such Intention, when they were for proceeding against blind Guides, and scandalous Ministers, is what I should have thought, hardly any Man would have suppos'd, that was not bent upon condemning them, Right or Wrong. *They recommended the Covenant, and so drew the whole Nation into a solemn Confederacy, for the Extirpation of Ecclesiastical Government:* Whereas it is well

known, that many of them were Episcopal in their Sentiments, and it was declar'd by Mr. Baxter, (and confirmed in my *Abrigment*) that a Parenthesis in the Satisfaction of such Persons, of the Covenant to the Lords, by Prelacy, all Episcopacy is describ'd. p. 34.

He



He farther observes, that this Assembly was up a system of Calvin's Principles, which they call a Catechism, which when shew'd was drawn out as a length that as much exceeds the Memory of Children as many of the Doctrines in it do their understanding Capacities. This Fling at the Assembly's Catechism, is a plain Proof that our Author was for letting nothing slip him, that he thought gave him matter of Reflection, whether it tended to his Point as to Persecution, Yes, or No. But besides that this Catechism is not desir'd to be regarded by any, farther than it is found prov'd by Scripture; it is well known that we have many Children of Four and Five Years of Age among us, (not to say younger, whose Memories retain it most exactly, as well as grown Persons, that have found Cause heartily to bless God, that they had a Form of sound Words, so agreeable to the sacred Scriptures, furnishing them with Matter for their Thoughts to work upon, with Advantage, after they were advanc'd in Years, and found their Understandings ripen'd. I should therefore have thought, that this Reflection might have been spar'd. It is added, to close the Whole, that they at last sunk away, the Contempt and Derision of their own Makers, and Scandal of that, and Abhorrence of future Ages. Whereas their Memory is like to be had in Honour, while such as rail at them, will either be forgotten, or not remembered without Ignominy and Contempt.

p. 29.

p. 16.

Our Author next comes to Tithes, for touching which, as great a Man as Mr. Selden fell under the Displeasure of the Clergy, to that Degree, that they have scarce been able to get him to this Day. These were not abolish'd till the late Revolution. These were not abolish'd till the late Revolution. Days the Doctor is speaking of, it is not difficult to provide another Ministry: But could that be done, and so as that the Ecclesiastical, I cannot see where there been here also an other Things.

It is the latter of Ecclesiastical Ministry

p. 17.

in its Room; but Discipline was neglected, and  
 iousness overspread the Kingdom: But of this,  
 laint might have been made, with somewhat  
 er Grace, had there been in this Respect any  
 Amendment, when Things in 1660 return'd  
 the Old Channel. It is on all Hands agreed,  
 ever did so miserable a Deluge of Licentious-  
 verspread the Land, as at the Restoration. But  
 t can venture with an Air of Seriousness, as if  
 iev'd himself, to say, that *though many that in-*  
*l against the Church in former Times seem'd to be*  
*rest, yet they who for many Years past have under-*  
*the Patronage of the Dissenting Cause, have lit-*  
*is than openly professed and declared themselves*  
*ts, &c.* He may even say just what he p'leases,  
 Reference to any Thing, either formerly or  
 lately. Ecclesiastical Inforcements, have not  
 to prov'd sufficient to check Licentiousness;  
 re they like'y to prove of more Significance  
 fter. If *the main Ordinance of Parliament for*  
*sterian Discipline was rather a Permission than an* p. 39.  
*ement of it,* in my Mind, it was so much the  
 ;, and the less liable to be complain'd of. The  
 or gives us a Taste of that Discipline, in the  
 edings of the *Second Class in Lancashire*, an  
 ant of which having fallen into his Hands, he  
 some Extracts out of it, for the Entertainment  
 e Curious; But it is hard to pass a Judgment  
 what he relates, unless we had the whole before  
 And therefore I must leave him the Satisfaction  
 njoys in his own witty Observations, without  
 station.

length returning from his Digressions, which  
 eign enough to his own Purpose, because they  
 o Discovery, how much the Dissenters out-  
 urch in Persecution, which was the Thing  
 k to make out; he sets himself to shew  
 ent the *Church* met with in those Times,  
 e *Rules*

pass'd. *An Attempt* p. 41. 42.  
*Credit and Reputa-*  
*ry tender a thing,*  
*it is seldom if*  
*at Numbers of*  
*them,*

them, he says, were *Persons of Excellent Lives and Learning*; which is not at all question'd; and yet at the same Time many of them were of a very different Character, and he himself owns as much, more than once in his List that succeeds. *The Bishops were treated with great Disrespect*; which cannot be denied: And some of them, as Bishop Hall, Manton, Prideaux, &c. were Men of that Worth, that it is much to be lamented that they were thus treated. But as for others of them they might read their Sentence in their Punishment. *The inferior Clergy were loaded with all the Crimes they could well think of*: And if they were free from Guilt, there are none but who it must be confessed if it had been their own Cause would count it hard. *They were inveighed against in Parliament*: But he that would judge whether justly or not, must enquire into Particulars. This I know, that Dr. Thomas Fuller, who wrote the *Church History*, speaking of the sequestred Clergy, \* says, that some of their Offences were so foul, that it is a Shame to report them, crying to Justice for Punishment. And when Dr. Peter Heylin afterwards fell foul on him for this his frank Acknowledgment, he owns, that he did acknowledge what indeed could not be concealed, and what in Truth must be confessed; viz. that some of the Specters, were guilty of foul Offences †. Our Doctor observes, that Mr. White said that *Eight Thousand* were to be cast out, as unworthy and scandalous: Which Passage is repeated a great many Times over throughout his Work, because no small Stress is laid upon it. And the Truth on't is, this Mr. White was as likely to know as any Man, though perhaps as liable to be prejudic'd on one Hand, as my Lord Clarendon and Dr. Nelson on the other. He tells us, *The Votes, Orators, and Rejoices of the House continually reflected on the Clergy*. And this is the less to be wondred at, because they continually opposed them with all their Might. Such as Dr. Peckington, Dr. Bray, Dr. Heylin, Dr. Collins, and Dr. Heywood, were prosecuted before the Parliament: And there is no judging whether with or without Reason, unless the Charges and their Proof be consider'd and weigh'd. Committees were appointed to enquire into the *Lives and Practices of the Clergy*:

a. 13.

\* Church  
History, Book  
1. p. 10.

† Fuller's  
Church History  
Book 1. p. 10.

a. ...

**Clergy:** And had the Body of them been such as our Author a little before describes them from my Lord *Warendon*, this would have been to their Honour in the Issue: They would but have shin'd the brighter. Had only a few been found tardy, in so great a Number as they amounted to, 'twould have been no great Matter of Reflection. However it was not at this Time only that the Clergy were much complain'd of. A Bill was brought in against scandalous Ministers, at the very beginning of King *Charles's*, II. Parliament, *An.* 1625-6; but was forc'd to be dropp'd, as well as a great many other Things that were design'd for the Publick Good. But 'tis complain'd, That the *Committee for Scandalous Ministers was a Stage for Clergy waiting; that whoever were brought before them, were for that only Reason, thence forward deem'd either scandalous or insufficient, or some other way unworthy: And factious Lecturers were appointed in the Pulpits of many of them. They were commonly revil'd in Petitions to the House, and in the Weekly Papers, and Occasional Libels. And here Mr. White's first Century, is represented as the most comprehensive Undertaking of the Kind: Upon Occasion of mentioning which, an Account is given of this Mr. White, who is said to have been, The most active and implacable Enemy the Clergy had. In his Preface, he charg'd the whole Body of them with Infamy and Scandal. And speaking of a Second Century, our Author quotes my Abridgment, which says, They were both fill'd with abominable Particularities. But then he breaks off with an &c. without taking any Notice, of the Words that immediately followed, which would hardly have slip'd him, had he thought them to his Purpose. I had said of Mr. White's Century, That concealing the abominable Particularities it contained, had been a much greater Service to Religion, than their Publication; which was but making Sport for Atheists, Papists, and Profane. And had he but added this Censure, it would have been seen and known, how little we are for such Methods: But it better suited his Design, that it should pass for Approvers of Mr. White's exposure of the Clergy; And therefore in Prudence he is said concerning it.*

\* *Echard's*  
*Hist. of Eng.*  
*Vol. II. p. 42.*

P. 45.

P. 46, 47.

P. 48.

- p. 49. He next complains, of the *divesting the Clergy of all Temporal Power and Jurisdiction*; which to this Day, think to be no small Incumbrance to those whose Office is properly of a Spiritual nature. And then comes to *the Attempts and Proceedings upon their Persons and Estates*. He tells us, that the *House received and countenanced Accusations and Informations against them, exhibited in Petitions*. *Shopkeepers were committed to the Tower, and their Estates as well Real as Personal, were sequestred. The inferior Clergy were cited before the Parliament as Delinquents and imprison'd, or put into the Custody of the Sheriff at Arms, to their great Charge and Trouble. The Shopkeepers Houses in London, were often made the place of their Restraint, &c.* And if there was no redress for it, it was really very hard. And then he tells us *They were confin'd in Ships, which were floating upon the River of Thames, where their sufferings were unspeakable: And some of them were ordered to be sent to Algiers, and sold for Slaves to the Turks. Those also that suffer'd by Land, had the misery of long Confinement, excessive Fees, noisome Cells, &c. without being able to obtain a Trial. Few were imprison'd, but what were sequestred: These Barons were encouraged and promoted by the Clergy, till they were gone over to the Faction. The Rabble also insulted the Clergy, and contributed not a little to their Ruin.* Account our Author gives of some of these Proceedings is very tragical, and affecting, and would move any Man, if there were but the needful Circumstances of Truth; which many are tempted to question, by what he immediately subjoins that *the late Proceedings of a like Nature, against a Regular Clergyman, of known Zeal and Affection to the Establishment, could yield but a melancholy Prospect to such as knew and consider'd these Circumstances of the Clergy.* By which Addition, he has spoil'd all. For the Proceedings against the Clergy, which he formerly complains of, were but of a like Nature to those whole against that famous Doctor more lately lieve most People will be of Opinion, there is great Occasion for such mighty Out-cries, but might well enough have been spar'd. If there
- p. 51.  
p. 52.
- p. 54. &c.
- p. 57.
- p. 58.
- p. 59.  
p. 60.
- p. 62.

ch Ground for the Pretences of *Popery and Super-*  
*stition formerly*, as there was for *Sedition and Faction*  
*re lately*, Few will think 'em so ridiculous as  
 the Author seems to imagine; and it will abate

Compassion which he takes so much Pains to  
 excite, and at the same time diminish the Credit  
 of his History. If there be no more Truth in what  
 relates before, of some Clergymens being sold  
 into Slavery in *Turkey*, than in what he insinuates of  
*Oaths more than talk'd of lately, to damn or starve*

*Clergy, if the Impeachment had gone down as glibly*  
*with the People, as it was expected*; I am afraid it will  
 generally meet with more Contempt than Credit, and  
 amount to but a very poor Account to his Sufferers, for  
 whom he appears so much concern'd. And therefore  
 should this Part of his *Attempt* (whatever becomes of  
 the other) ever come to a second Impression, which I  
 believe, neither his Booksellers nor Subscribers much  
 expect, I would advise him or them to take Care,  
 that this Passage may be wholly expung'd.

The Doctor next undertakes to consider the se-  
 veral Committees that dealt with the Clergy. The  
 second Committee for Religion, he says, bore very hard p. 62.

on 'em. He intimates the same as to the Sub-  
 committee, or the Committees of scandalous Ministers, p. 63:

all the other less Committees into which it was  
 divided. Petitions against the Clergy were presented  
 to these Committees, in the Name of their several p. 65.

parishes, altho' they came not from the tenth, or even  
 twentieth Part of the Inhabitants. The Subject of  
 numerous Accusations brought against them, was  
 ever shamefully trifling, or else plain Matter of Duty,  
 Obedience to the Orders of the Church. Their in-  
 sane Judges often insulted them, with great Scorn and p. 66.

tempt, and with open Revilings and Reproaches. And  
 instances in some of the first and most early Suf-  
 fers that came before 'em; as, Mr. Symmons of Rayne  
 Essex, Mr. Squire of Shoreditch, and Mr. Finch of p. 67, &c.

the Church, who vindicated themselves from the  
 charges brought against them; tho' as to the  
 he owns himself not very well

And to make sure Work

not be forgotten,  
 they

they are many of them again repeated in the following List, under their several Names. However upon Occasion of his saying, that Mr. Finch in his Defence did not acquit himself from having been guilty of an ill Life, he takes Occasion to own, that there were in those Times some among the Clergy, who were guilty of wicked Lives, and even a Reproach and Scandal to their Function, which he, intimates he does not know, that he might not be thought to defend that which of all other Things he the most abhorred, viz. the Vice of the Clergy. But whether some Part of his Account discover that Abhorrence of the Vice of the Clergy, that might justly be expected from him, and that particularly from this Declaration, which is handsomely and strongly enough expressed, will be consider'd in the Sequel.

He then proceeds, to the Committee for plundering Ministers, who he says were a standing Tribunal, for the Ruin of the Regular Clergy, and were therefore call'd, the Committee for plundering Ministers. These were the main Engine, made use of by the Parliament, for the Ruin of the Clergy. He mentions some particular Persons that suffer'd by this Committee: As Dr. Daniel Foster, and Mr. Reynolds of Devon. And then he observes, that the Prosecutors before these Committees, were often the meanest, and basest, and most ignorant Persons in the Parish, and yet they encouraged them. Very unfair Methods were used to get Hands to these Petitions. No regard was had to the Truth or Falseness of the Articles inserted: And the Judges themselves were Seditious and Ignorant. They were accus'd of that which was plain Matter of unquestionable Duty, which was interpret'd with Allegations of Popery, and Innovation; and Malignancy against the Parliament was still the Burthen of the Song: And when by numberless Barbarities and Vexations they were driven from their Houses and Parishes, Absence and deserting their Cures was frequently made an Article of the Charge against them. The Judges also were malicious and ignorant. The Parties concerned had no Legal Trial. Things many Years before buried in Oblivion were enquir'd after, and admitted as Charges. The lightest and most groundless Suggestions were allow'd of, as Part of a Charge. The last

*Word of Accusers was taken without an Oath. Many were condemn'd without being heard, or so much as ever hearing that they were accus'd: And when they had a hearing, it was generally managed with shameful Artifices and Contrivances: Nay, sometimes their Living was first put under Sequestration, and an Hearing was given afterwards. These are Things no Man will pretend to plead for. The only Question is, Whether the Facts are true?*

P. 86.

*There were Committees also in the Country, that were inferior Courts of Inquisition, who referr'd Matters to the Committee for plunder'd Ministers. And the Miseries of the Clergy in general were very much increas'd, by the erecting of these Committees in the several Parts of the Kingdom. Our Author gives some Account of them in Hereford, and in Northamptonshire, &c. where the same Observations are repeated, as were before made as to the London Committee: And he particularly instances in the Case and Treatment of Dr. Peterson.*

P. 82.

P. 89.  
P. 90, &c.

P. 94.  
P. 96, &c.

*He complains, that after these Committees had at Pleasure ejected these Incumbents, they shamefully neglected their Parishes, and fill'd their Pulpits with more shameful Successors, of which he gives some Instances: And I can't pretend to say, but that in such a Number as was necessary to fill the vacant Livings, there might be some such as he mentions: And yet it does not therefore follow, but that the Generality of those that succeeded the Ministers that were sequestered, might be Men of clearer Characters, and such as did set themselves laboriously to seek the saving of Souls; which Expression I am not ashamed to repeat, notwithstanding his insulting Banter.*

P. 98.

*And that he mayn't be able to say, he has but my bare Word for it, I'll give him the Words of a certain aged and pious Clergyman of the Church of England, yet living, \* and not more generally known than respected, who having perus'd this Doctor's Performance, makes this Remark among others:*

*" This Author (says he) frequently falls foul upon the Memory of those Ministers, who were put into the sequestred Livings, and tells strange Stories of many,*

\* Mr. Stephens of Sutton in Bedfordshire, who is since dead.



“ many, to make them infamous, which I  
 “ give any Credit to. Tho’ I knew but few  
 “ sequestred Clergy, yet I knew several of the  
 “ mediate Successors, some in *Lincolnshire*, and  
 “ in *Leicestershire*, all which were valuable for  
 “ Education, ministerial Abilities, and pruden-  
 “ duct. Its well if those Parishes now have  
 “ faithful Pastors, which I much doubt”. The  
 Person also gives me to understand, that he  
 some Ministers whose Qualifications for their  
 were very mean, who were loose in their Lives  
 disaffected to the Parliament’s Cause and Pri-  
 vings, and yet kept in their Livings in all those  
 and were never sequestred or ejected, tho’ their  
 Livings were of good Value.

p. 99. Our Author does not omit to take Notice  
 the Parliamentary Committees were impow-  
 ered to allow *Fifths*, to the Wives and Children of  
 those who were sequestred, which I had represented as  
 a mark of Clemency: But the Doctor now intimates,  
 a great Addition to the Miseries of the Clergy,  
 best, he says, ’twas rare that this Allowance was  
 ever paid. He observes as to this Allowance  
 that it began but late, that the Delinquent himself  
 starv’d, while Wife and Children were little sup-  
 ported by it: That the Ordinance till 1654, did not  
 pay a Fifth, but only allow’d of it: That it was  
 difficultly recover’d; and was to cease at the Death of  
 the Person sequestred.

He farther adds, that Bishops, Deans and Chapters  
 and ejected Fellows of Colleges, had not the Benefit  
 of this Allowance\*: And many Qualifications were  
 required by the Ordinance. And after all, these *Fifths*  
 sometimes denied by the Committees; and more fre-  
 quently by the usurping Intruders. And in the very  
 instances where they were paid, he says, ’twas at a  
 low Rate. He declares himself satisfy’d, that  
 the whole Body of the sequestred Clergy to  
 scarce One in Ten in the whole Number ev-

\* And yet he himself afterwards, p. 111. says, That Provision  
 made by the Parliament, that the Earl of Manchester might allow  
 to the Wives and Children of those ejected in the University of  
 Cambridge.

without Trouble, and to the full Value. I  
 ve it no easy Thing to make a Calculation in  
 life. However, he has taken Notice of several  
 receiv'd Fifths, and I of several that paid them.  
 we need not doubt but there were many more  
 we are able to recover. And supposing it to  
 been paid ever so indifferently, it was most  
 ly better Provision than was made by the *Act*  
*formity*, for those that were ejected and silenc'd.  
 such as many of them would have rejoyc'd in,  
 en very thankful for.

*Solemn League and Covenant*, next comes in for p. 108.  
 e in our Author's Invectives. This was order'd  
 taken by all Ministers, Lecturers and Curates :  
 he Doctor intimates, that *more suffer'd by this*, Ibid.  
*y any other Engine of the Times besides*. He af-  
 rds proceeds to the Regulation of the Univer-  
 Cambridge, where, he says, *that first and last*,  
*not be less than 5 or 600 ejected*. Then he be-  
 some Remarks upon the Commissioners of the  
 ated Counties of *Lincoln, Huntingdon, Essex,*  
*ard, Norfolk, Suffolk and Cambridge*; and so  
 to the *Oxford Visitation*, for which he has far-  
 remarks to spare, with which *his beloved Au-*  
*Anthony a Wood* most plentifully furnishes him.  
 bserves, that besides the Vice-chancellor and  
 ors, the Visitors dismiss'd about Ten of the Pro-  
 and Publick Readers, and spar'd no single  
 of any College, except *Lincoln and Queen's*.  
 ejected some Hundreds of Fellows, &c. And  
 ical was the Riddance made, that at C. C. C.  
 of

le himself gives several Instances in his succeeding List.  
 he owns, P. II, p. 4, that Mr. *Newham* constantly paid  
 to Dr. *Nicholas* for the Living of *Dean*: And, p. 389, that  
 was paid Fifths to Mr. *Vaughan* in *Northamptonshire*; and that  
 of Mr. *Edwards* (who was but Lecturer at *Tulberney* in  
 ) receiv'd 17 l per An. Fifths, which was a pretty fair  
 . He says, that Mr. *Mikepher Alphery* had his  
 Successor Mr. B—, Page 183. He  
 ther Mr. *Thomas Carter*, p. 227,  
*Francis Davies* had a Fourth,  
 and Mr. *Tho. Forster*, Ib.

- of Forty-six Members, including Chaplains, but Four or Five: And at *University-College*, single Person of the whole Foundation. The Register of this Visitation, he says, is yet pre-  
 P. 132. the *Bodleian Library*; but that he had neither Opportunity to consult it \*; and perhaps some Reasons, he had no great Inclination to ther. Tho' I should have thought it more to consult and publish the Original, than *Scr Wood*, or any such canker'd, partial Author.
- P. 144, &c. He farther takes Notice of the *Petitions* sequestred Clergy to his Majesty, and to Sir  
 P. 146. *Fairfax*; and of the Consequences of the *Ing* for the not taking of which many were cast on then comes to the Sufferings of the Clergy in  
 P. 147. on whom the Parliament at last turn'd their Eyes them sadly compensate for the Delay of their Si Here he freely inveighs against *Hugh Peters*, a for *Powel* †, whom I might well enough pass by,

\* Notwithstanding this Declaration here, I find the P. II. p. 99, advertising the Reader, that the List ejected in the University of *Oxon*, was taken out of the Register of the Visitors.

† I don't know that the first of these has left any thing him, for the Justification of himself from the Things laid Charge: But the second of them, publish'd a *Duodecimo* intit. *The Bird in the Cage chirping: To which is prefix'd, A Narrative of the former Propagation, and late Restriction of the Gospel Godly Preachers and Professors thereof*) in *Wales*. In which notice of his being charg'd with extirpating, instead of propagating, the Gospel in that Country, and converting the of the Tithes to his own Use. He gives an Account, 1641, a Petition was presented to King and Parliament, in it was declar'd, that there were not so many conscientious constant Preachers, as there were Counties in *Wales*; and these were either silenc'd or much persecuted: And that true of an Act of Parliament in 1649, many were ejected Ignorance and Scandal; but not all, as some reported that in *Montgomeryshire*, there were Eleven or Twelve new ed, and several in other Parts. And tho' after this the great Complaints, that the People were turning *Papists* and *idolaters* for Want of the Word of God, there were a great number of Preachers came from other Parts. And that particu

not in my List. He observes that the grand Design of the Propagators of the Gospel in *Wales*, was utterly to abolish the Institution of Parish Ministers, and to get into their own Hands the whole Ecclesiastical Revenue of that Part of the Kingdom, and to supply the Churches with a few occasional and stipendiary Preachers: And then, after no small Pains in ballancing Accounts, in a Way that is confus'd enough, he computed that there were between Three and Four Hundred Ministers sequestred in the six Counties of *South Wales*, and the County of *Monmouth*; and says that if *North Wales* be taken in, the Number of the ejected must have been upward of Five, and not much short of Six Hundred. And then, after another as confused Computation of the Worth and yearly

*Wiltshire*, there were at least Sixteen Preachers, whereof ten were University-men, some of the meanest of which were after the Restoration approv'd by the Bishops, and settled in Parishes. That as for the Tithes, they (according to the Act) were divided into Six Parts; One of which went to the unejected Ministers; a second to other settled and itinerant Ministers; a third to maintain Free-Schools, of some of which the ejected Ministers and their Sons were Masters; a fourth to the Widows and Children of the ejected Ministers; a fifth to Under-Officers, as Treasurers, and Solicitors, Sequestrators, &c. And a sixth to the Widows of Ministers deceas'd. He adds, that the Tithes were forc'd to be set low, because some would not take them to farm, others would not pay, and the Country was poor after the Wars, &c. He declares, he meddled not after 1653: And that he never receiv'd for his Preaching in *Wales*, by salary, or any other Way, but between 6 and 700 l at most. That he never had any Thing from the Tithes, and defies any one to prove it. And whereas 'twas said, that he had purchas'd some thousands yearly of the King's Rents and Lands, he declares that what he had purchas'd, amounted but to 70 l yearly, of which he never receiv'd above 60 l 10 s. in any Year; which return'd to the King again upon his Restoration. And he refers to a Book he had publish'd before, intit. *Examen, & Purgamen Vavasoris*, printed in 1653; wherein he is by Authentick Certificates, sign'd by Persons of good Credit, and many of them Gentlemen of good Estates, clear'd from the Charges that were brought against him in the *Hue and Cry*. And yet has the Doctor copy'd out a Abundance of Stories out of this *Hue and Cry* without the least Notice here ever was any Reply publish'd.

yearly Value of their Livings, &c. He adds, that the whole of the Revenues and Estates of the Church and Clergy, that was seiz'd by those then in Power, appears on the most modest Computation, to have amounted to above 345000 *l* Sterling. He shews how the growing Profits were dispos'd of, and takes Notice of the Petitions to the Parliament about the Matter, and with great Freedom inveighs against Preachers in those Parts as illiterate Tradesmen, &c. And yet it had a Condition as the *Welsh* Counties were in at that Time, Commissioner *Whitlock* in his *Memorials* gives an Account that in September 1653 there were a Hundred and Fifty good Preachers in the thirteen *Welsh* Counties, and most of them preach'd three or four times a Week: And that in every Market-town was plac'd one Schoolmaster; and in most great Towns, two Schoolmasters, able, learned, and University Men. Which is so good Authority in the Case, that I believe most Men will think, that our Author here also, as well as in other Places, has over done it, out of the Abundance of his Zeal.

From *Wales*, the Doctor returns back into *England*, and gives some farther Account of the Proceedings of the Commissioners there: And then enters upon an Account of the *Triers*, without whose Approbation none could be admitted into Livings; and their Determination was absolute. He freely charges these Gentlemen with such Partialities and Corruptions in so high a Trust, as were hardly ever so much as charg'd on any Bishop by the worst of Enemies. He says, they approv'd of several most illiterate Persons, and even unordained Mechanicks, and others of the meanest Education; and were very tyrannical. And whereas in my *Abridgment* I had from Mr. *Baxter* signified, that *these Triers did some good in the midst of all their Faults*, which he was as sensible of as any Man, he discovers himself not a little displeas'd: And instances in the Treatment which Dr. *Sadler*, Mr. *Camplin*, Mr. *Broad*, Mr. *Clutterbuck*, Mr. *Trosse*, and Mr. *Duncomb* met with from them; and yet I am persuaded the Doctor does not imagine that we approve of their having such Usage, any more than he does. However, when he had been so particular about

\* See Mr.  
*Whitlock's*  
*Mem.* p. 23.

p. 172.

p. 174.

ntlemen here, I can't see the least  
is much inlarging upon them again  
e in his Way in his List. This to  
t very easy to be reconcil'd, with  
o avoid Repetitions which he some-

ds passes to a New Ordinance for the p. 178.

us, ignorant, and insufficient Ministers  
s, in 1654; and gives Mr. Gatford's

n it; and adds an Account of the  
pon Mr. Bushnel, (whose Case alone

p. 194.

three Sheers of Paper) and then

rotector's Declaration in 1655, which

stred Clergy out of the Private Families

willing to entertain them for Chaplains

starving them and their Families; by

their Miseries were compleated. And

next Page, he ascribes the compleat- p. 195.

to another Declaration in 1656, by

er Sequestrations were confirm'd.

light Touches upon such Instances

gs as were before omitted, he pro-

te the Number of the Suffering Cler-

ckons not to fall much short of Ten p. 200.

with all his Pains, (as we shall see

n give no good Reason to believe,

id Half Way. He gives several

s List should be so scanty and defe-

he Care he had taken to make it

and so draws to the Close of his

ccount, which cannot easily be

iousness, and Immethodicalness, and

tion of the same Things again and

anding that he owns he had glutted

as himself with it. He is resolv'd, that

p. 120.

or less perfect, he'll detain his Reader

p. 204.

: But I'll venture to give him this

before that if he comes to it

Disappointment will

I are myself on

and Intro-

ective as

has

\* See Mr.  
Lewis's Rem.  
P. 37.

has of late Years appear'd against the People call'd  
*Presbyterians*. And I shall close my Remarks upon  
them with the Words of Mr. Lewis of Margate, who uses  
the very Words with which he closes his Remonstrance  
on Dr. Biss. \* 'Tis too plain, says he, what is the  
Reason of all this Wrath and Clamour against the *Presbyterians*.  
They who exercise it, can't but be sensible, that they are an  
impotent Body of Men, compared with those of the Church.  
But are all faithful to Protestant Succession, and will neither by  
Persuasion nor Threats and ill Usage be brought off from be-  
fore. Et hinc illæ Lachrymæ. This makes them more  
than Hereticks and Idolaters, and to be unworthy to be  
us'd even with common Humanity.

Next follows the long expected List; and it  
consists of several Articles. For the Doctor first gives  
an Account of the *Cathedral Clergy*; and adds to them  
such as suffer'd in the *Chapel Royal*, and the Colleges of  
*Eaton, Manchester, Rippon, Southwicks, Westminster, Windsor*  
and *Wolverhampton*; from p. 97, to p. 164.

Then come the Sufferers in the Two Universities  
of *Oxford* and *Cambridge*; from p. 164, to p. 181.

To them succeed the *London Clergy*, with those who  
suffer'd within the Bills of Mortality, and Parts adjacent;  
from p. 181, to p. 412.

Then follows a List of the suffering *Parochial Clergy*  
all through the Kingdom; from p. 412, to p. 425.

To which is subjoin'd an *Appendix*, containing  
an Account of some Few of the School-Masters, Lecturers,  
Curates, &c. who were turn'd out; from p. 425, to p. 425.

And the whole of this Part of the *Attempt* is  
clos'd with Two *Alphabetical Indexes*; One of the  
Names of the Clergy that were sequestred; and the other  
of the Livings mention'd in the List foregoing.

To prevent Tedioufness, (with which One would  
be tempted to think the Doctor had study'd too much  
for his Readers) I shall content myself with a

General Remonstrance  
then shall add  
of it; and o  
have subjoin'd

*Abridgment*, and the Sufferers added to it, as the Doctor has scatter'd up and down in his *Preface*, *Introduction*, and *Historical List*, I shall wait

Patience for the Remainder of his un-  
taken Work; and if it pleases God I live to see  
completed, I shall venture to run it over, let  
it ever so angry, or ever so bulky, endeavour-  
to make the best Use of it I am able, for the  
profit of present and succeeding Times.

My General Remarks on the Doctor's whole  
as it stands, are these:

There is much more of Shew in it, than  
there is of Substance. He is plainly very desirous  
it should seem large, whatever it was in Reality:  
when a Distinction is made between real and  
imaginary Sufferers, there will be Room for a  
considerable Defalcation. Among his *Cathedral Cler-*  
gym besides the Persons who he has Reason to be-  
lieve were Sufferers, he reckons up a Variety of  
Bishops and Canonries, and other Dignities, in  
which he takes it for granted, there were some  
Sufferers, tho' he has no Evidence of it; nay, some-  
times does not know (as he frankly acknowledges)  
whether there were any such Dignities, for any Suf-  
ferers to possess, or be ejected from. And of this

of Sufferers, who are mark'd with Two  
crosses after this Manner, — — — there are in the  
Diocese of St. Asaph Fourteen, in Bangor Ten, in Can-  
terbury Twelve, in Carlisle Eight, Chester Six, Chi-  
chester Five, St. David's Twenty, Hereford Ten, Lan-  
caster Eleven, Lincoln Forty-five, London Eight, Nor-  
wich Two, Peterborough Nine, Rochester Seven, Wells  
Ten, Winchester One, Worcester Two, York Eight; in  
Chapel Royal Fourteen, in Manchester-College Four,  
Oxford-College Two, and in Wolverhampton Eight;  
above Two hundred; besides many others

of the same kind. Its a Sign the Doctor had a good  
reason for this Multiplication to multiply the Num-  
ber of them, that he should

not know, but  
was obliging them to

be entirely va-

cant,



can, when the Revenues of the Cathedrals seiz'd ? or but that several of them might be seised by one Person ? Or, but that the Suff in those Dignities (if such there were) mention'd in other Places, where they had Liv which he himself owns to have been no uncommon Thing ? Upon these Accounts, this Flourish will well enough have been spar'd, unless he had more Light. These must stand for waste when we come to a Computation. Nor is the only Proof he is for making all the best that is possible. He is for producing one and same Man over and over in his *List*, as if the Number of his Sufferers would increase and rise, in proportion to the Number of the Preferments lost. Thus for Instance, *Part II. p. 48*, we meet with *Richard Stuart, LLD. Deanry of Paul's, Prebendary of St. Pancras, and Penitentiary ; Dean of Westminster ; and Prebend of the third Stall the Deanry of the Royal Chapel, Provostship of Eaton College, and Prebend of North Alton in the Church of Salisbury*. I should have thought that when this had been mention'd, and an Account and a Character of him had been added, we had had enough in all Conscience of this one Sufferer. But it seems the Doctor thought otherwise : And therefore he repeats him again, *p. 65*, in the Cathedral Church of *Salisbury* ; and again, at the *Chapel Royal, p. 87* ; and again in the very same Page at *Eaton-College* ; and again with a new Pomp, and farther Account of him at *Westminster, p. 91*. This looks as if he desired to pelt us with Dignities. And yet after all this parade and Shew, the poor Doctor is help'd but by one single Name in his *Index*. Many such Instances as these may easily be observ'd. This looks as if he was afraid he should not spend Paper enough in pursuing his Undertaking ; and is far from discovering his Sorrow to be so great at the Bulk of his Book, he would make us believe ; or that the Bulkiness of it was so *unavoidable* as he represents it.

P. II. p. 181.

II. After all the great Pains the Doctor has taken, the List he has produc'd, does not seem to

answer his End: For it neither proves that the Number of Sufferers on the Church Side was so much greater as he pretends, than on the Side of the Dissenters; nor that their Sufferings were in themselves, so much more heavy and severe, as he insinuates. The Two Things which in his *Introduction* he proposes to prove, and make undeniably evident, are these: That our Ministers ejected Five Times greater

Pref. p. 19.

Numbers of the Episcopal Clergy, and oppress'd them in Thousand Times greater Degrees, than ever their own Friends suffer'd from the Establishment. If then neither of these Things are clear'd, it must be own'd, the poor Doctor has lost his Labour, which is uncomfortable in any Case; but peculiarly so, where so much Pains has been taken, and so much Time spent, in the acknowledg'd Neglect of the more immediate Business of his Function. And that he really has not his List made either of these Things out, as far as an Judge, admits of plain and easy Proof.

Part I. p. 3

1. His List does not give sufficient Proof, that the Number of the Sufferers on the Church Side, is so much greater, than on the Side of the Dissenters, as he pretends it was. He says indeed again, and again, that there were Ten Thousand Sufferers on the Church side, and reckons it modest to fall to eight thousand: But Mr. Withers \* has shew'd this to be impossible; especially in the Year 1644, which (the Time refer'd to) because the Parliament had not at that Time so many Clergymen under their Jurisdiction. The Doctor owns indeed that he

P. I. p. 199.

was frequently oblig'd to supply the Want of more particular Intelligence by the Help of Guesses: (And it is plain enough he did so, and that he sometimes guess'd very much at Random too) but to guess there must be eight or ten thousand Sufferers on his Side, when, after all his Blustering, his List makes out little more than a fifth Part of them, is unconscionable, and beyond all bounds, and therefore cannot by any means be allow'd. Mr. White's Saying in the House of Commons, (which he so oft refers to) "That Eight thousand deserv'd to be cast out; is nothing of a

Pref. p. 33.

D 3

Proof,

\* See his Appendix to his Reply to Mr. Agate. p. xxiv, xxv.

Ref p 40.

suffer'd, because a good many of them  
or Three Parishes apiece. And it is  
that the Cathedral Clergy, and the  
the Two Universities will require an  
a greater Number; it is easily reply'd,  
of them had Parochial Preferments as  
forc'd to own, that the Addition that  
that Way, will scarce over ballance the  
Pluralists, among his Parochial Sufferers  
the \* has made a Computation as to  
Associated Counties, viz. Suffolk, Norfolk  
Hampshire, in which there were One thousand  
hundred ninety-eight Parishes, and Twenty-three  
Sequestrations. So that a  
the Livings were not sequestred. And  
Three Counties as a Standard by which  
the whole Kingdom, the Number of  
be less than Two thousand, supposing  
thousand two hundred eighty-four Parishes,  
and there were less than a fifth Part  
The same Clergyman has also made a  
computation from the County of Devon, in  
was likely to be as great a Number  
as any where, and in which the Doc-  
tors have been most exact. In this County  
there are about one hundred Parishes, and  
the whole Number about One hundred

number of Parishes in the *Index to the Attempt*) will give a Discount of Six hundred Seventy-three; which being subtracted from Two thousand Three hundred ninety-nine, there will remain about One thousand seven hundred twenty-six, to about which number the Sufferers on the Church side will be reckon'd; and either Way they'll fall short of the Number that suffer'd by the *Act of Uniformity*, instead of so vastly exceeding it, as is oft asserted. Nay if I could allow him Five hundred Persons over and above for Mistakes, Persons forgotten, and Sufferers in the Universities or Cathedrals, that had not Livings, (which I think is a very fair Allowance) yet still suffering Friends, wont for Number, much exceed those that suffer'd for their Nonconformity after the Restoration.

I hardly can apprehend that more of the Clergy, suffer'd in the Parliament Times, than there suffer'd the Married Clergy in the Reign of Queen Mary. *Thop Burnet* † gives a Tragical Account of their treatment from Dr. Parker, that was afterwards Archbishop of Canterbury. Some Men, (says he) have been deprived, never convict, no nor never called: Some called, that were fast lock'd in Prison; and yet they were nevertheless depriv'd immediately. Some were depriv'd without the Case of Marriage after their Order: Some induc'd to resign, upon promise of Pension, and the promise as yet never performed. Some so deprived, that they were spoiled of their Wages, for the which they receiv'd the Half Year before; and not ten Days before the Receipt, sequestred from it: Some prevented from the half Years Receipt after Charges and Tenths of Subsidies paid, and yet not depriv'd Six Weeks after. Some depriv'd of their Receipt somewhat before the Day, with which they were to deliver their Fruits to the Queen's Majesty should be contended; and some yet in the like Case chargeable hereafter, if the Queen's merciful Grace be not inform'd thereof, by the Mediation of some charitable Solicitor. There were deprived or driven away, Twelve of Sixteen thousand as some Writer maketh Account. This seems much such a Calculation as Dr. Walker's; made at random and by Guess. Several endeavour'd to rectify it; and among the rest Dr. Tanner, (the Bishop

† Hist. of the  
R. f. Vol. I.  
P. 225, 226.

informs us) offer'd this Suggestion: That the Diocese of *Norwich* is almost an Eighth of all *England*. Now there, there were only Three hundred thirty-five depriv'd on that Account. And by this the whole Number will fall short of Three thousand. *This* (says the Bishop) *if true, is a Conjecture; yet it is a very probable one. And the other Account is no way credible.* And according to this Calculation, there being about Two hundred and twenty on the Church side sequestered in this Diocese of *Norwich*, there cannot have been Two thousand that suffer'd in all. And tho' this is but a Conjecture, yet it is a much more probable one than his: And I may as truly say as Bishop *Burnet*, that the other Account (I mean *Dr. Walker's*) is no way credible. I should think therefore his Boast upon this Head, might very well have been spared. *Wherever* way we take to calculate rationally, there's no Evidence of the Truth of what he asserts, that our Side ejected five times greater Numbers of the Episcopal Clergy, than their Side did of Ours. If their Number was equal, it could not very far exceed. Neither,

Pres. p. 19.

Ans. Part II.  
p. 337.

† See his Ap-  
pca. p. xxx.

2. Does the List give sufficient Proof, that the Sufferings on the Church side, were in themselves so much more heavy and severe than those on our Side, as he would insinuate. It is true I cannot say that any of our Sufferers, *lost their Teeth with poison'd Sauce*, as he would have us believe (if he could persuade us to it) some of his Sufferers did, for which he is so deservedly banter'd by Mr. *Withers*: † But that Mr. *Hughes* of *Plymouth*, and many others, lost their Health by their Confinement, and that Mr. *Jenkins*, Mr. *Ralphson*, Mr. *Field*, and many others died in Prison, is too well known to be call'd in question. We don't know that any of our Sufferers were confin'd in Ships and that under Deck; but we have had some sent to very unhealthy Prisons, and some cast into Dungeons, which is almost as bad. We pretend not that any on our Side, were threaten'd with being sold into Slavery; but several of them were sold for a Turkish Slave, and some very wretchedly treated. As was told by a

Answer

open Court, rigorous Constructions of Words and Actions, and merciless Treatment under Confinement, I cannot see any great Inequality, But then there is this Difference very discernable ; that the Severities which the Doctor most complains of, were the Effects of Civil Discords; whereas the Sufferings on our Side were mostly upon a religious Account which made them the more cutting. The Parliament dealt severely with many of the Clergy it is true, but then they did it not so much because they were *Episcopalians* in their Judgments, as because they oppos'd them in their Practices, and assisted their bitter Enemies. But still, many that shewed a Disposition to live peaceably, remain'd unmolested. Many went on using the *Liturgy* and Ceremonies, notwithstanding the Rigor of the Times. Dr. *Walker* himself owns that Dr. *Peter Gunning* held a constant Congregation in the Chapel at *Exeter House*, where by his Reading the *English Liturgy*, Preaching, &c. he asserted the Cause of *the Church of England*, with great Pains and Courage, when the Parliament was most predominant. And Dr. *Tho. Fuller* whom he makes so great a Sufferer, owns his being permitted Preaching, and the Peaceable enjoying of a Parsonage †: And he adds, that he never was formally sequestred, but went before he was driven away from his Living. And though he afterwards had Liberty to preach, yet he solemnly assures the World, that he never had either by his Pen or Practice done any Thing to the betraying the Interest of the *Church of England*. And he intimates, that others might have had like Liberty with himself, if they would have forborn Printing, and Preaching Saryrs on the Times! I wish the poor Nonconformists in King *Charles's* Reign, could have been able to say the same. And if Men at any Time will thrust themselves into Sufferings, when by but living quietly, they may easily avoid them, they are most certainly the less to be pitied. Such Things as these make it evident, that the former hardships and Severities, were not so much better than the latter, as is pretended. And therefore

when

Part II. p.  
142.

when I find Dr. *Walker* assert so positively, that the Sufferings on the Church Side were a *Thousandfold* greater than those on our Side, it is to me much like the Rhodomontade of Dr. *Bisse* in his Sermon to the Sons of the Clergy, who very roundly asserts, that there are *Thousands* of Cures in England, of different Titles and Tenures, the yearly Maintenance whereof are far inferior to the usual Hire or Support of the meanest *Domesticks*: And that our Clergy are become the *worst* provided for, of any in the Christian World. And that every one knows that there are *Hundreds* yea, *Thousands* of Secular Offices, the Revenue whereof Equals that annex'd to most of our Bishopricks: And that there are some, which in Value would ballance them all, when put in the Scale together. I find these two Doctors much alike. And indeed it is natural for High-Fliers, to love strong Figures: But then they must be interpreted accordingly, when a Man would speak strictly. Thus when our Doctor says, that the former Sufferings were a *thousandfold* greater than the later, all that is meant is, that they were very great, as well as the Latter. This is all that his List proves. And this is all that can be granted him. But as for the Comparison, and the *Thousandfold*, we wait for the Proof of that till hereafter.

III. The Doctor's *List* is full of nauseous Repetitions. Tho' all Readers are far from having Capacities alike, yet it is ungentle and a little uncivil in any Author, to represent his Readers as so dull as not to be capable of taking the Items he gives, unless he repeats them at every other Leaf almost. And yet this is the Doctor's Way. He comes with the same Things over and over, till he perfectly cloyes and surfeits us. We have the very same Stories in his List as we had before in his Introduction, to the needless wasting many Sheets of Paper, and the useless tiring the Reader into the Bargain. He pretends to be not a little concerned to avoid unnecessary Repetition. But I should forget this, when he brings in the  
and repeats the

and again, till they grow perfectly nauseous. How often when he takes Notice of an Hardship of any of his Sufferers, does he say, *This is not the only Instance* of the Kind! And how often does he interpose with his dull Cautions against *Moderation*, as if he could not sufficiently inveigh against it! Now a Man may bear once to hear a Tale of a Tub; but if it comes up at every Turn, there's no Moral but must be tir'd. Had the Doctor duly consider'd this, I should think for his own Sake, and the Credit of his Work, he'd have been more careful. Methinks when Stories were told once, with Particulars and at large, it might have been enough to refer to them afterwards, without bringing them in again, and again: But the Doctor seems to have thought that some Sort of Things that were severe could never come up too often; and that this would be the Way to make the Impression the deeper: Without considering how few would be able to bear it. I can't at all wonder therefore, that no one sets himself to read this Book over, without being wretchedly weary and tir'd.

IV. The Doctor's *List* has several Things in it that are perfectly ridiculous. I might here mention again the *poison'd Sauce*, which is much more worthy of Laughter than Credit; and many other Things that occur: But I'll fasten particularly on the Account he gives of Mr. *Geast*, who he says was a very worthy Man: And of whom he tells us, that *he counted the Words of the Covenant, and found them exactly six hundred sixty six, the Number of the Beast*. He adds, that *being imprison'd for his Loyalty, he had little else to do*. I am glad the Sufferers I have given an Account of, were neither idle, nor so foolishly employ'd. However, tho' there is what I have now transcrib'd, in the Text, yet in the Margin there is a Note added, in these Words, *How he counted them I know not: All the Words exceed twice that Number*. Can any thing be more ridiculous? I must however do Dr. Walker Justice to own, that his Sufferer was not the only one who gave into this Fancy. For Dr. Fuller has

Ibid. p. 256.

in his *Church History*, Dr. Heylin Book II. p. takes p. 203.



He takes Notice of it in his *Animadversions* \*, and says, that the Number of six hundred sixty-six Words, neither more nor less, which are found in the Covenant, tho' they conclude nothing, yet they signify something. But when the Number of Words in the Covenant, (even tho' Preface and Conclusion are left out) are many more than Six hundred sixty six, it would be strange indeed, if an Observation that is not true in Fact should signify any thing! Dr. Heylin adds, that whoever he was that made this Observation upon the Covenant, he deserves more to be commended for his Wit, than condemned for his Idleness. Whereas if Dr. Walker's Account be true, there was Idleness enough. For the Poor Man had little else to do, as he acknowledges. And tho' he was at that Time confin'd, he yet was thus far to be condemned that he might most certainly have employ'd his Time much better. But after all, where was the Wit of this Observation, when it has nothing of Truth in it! But the Mystery of the Matter is this; he was saying there should be just Six hundred sixty six Words in the Covenant, neither more nor less, that he might have Occasion for the Observation; and therefore he took some Way and Method, so to reduce the Words of the Covenant, as that there might at length be just so many left. Which brings to my Mind the Way taken by a Zealot for Church Power, before the Reformation, to find the Number of the Beast, in the Name of Sir John Oldcastle. Out of the Name JOHN OLDCASTEL, he in Numerals makes the Number of DCCI. From thence he subtracts the Years of his Age, wherein he fell in with the Lollards, and was condemn'd for Heresy, which were thirty-five; and then there remain'd just Six hundred sixty six, which was the exact Number of the Beast. But it will be long enough, before such Wit as this, will do any Cause in the World the least Service.

V. The Doctor in his *List*, represents some things as certain, which are certainly known to be false. Thus he tells us, *This is certain, that on the Restoration, Mr. Todd was in Possession of the Vicaridge of Leeds*

Leeds. Whereas on the Restoration he was Minister of the New Church which Mr. Harrison built, and is neither Parsonage, nor Vicaridge, but a Donative, endow'd with the Rents of a short Street, which that great Benefactor, built for that Purpose. Mr. Stiles was Vicar at the Restoration, and did not die till some time after. And Mr. Lewis furnishes me with another Instance, with Relation to Southwell College. The Doctor speaking of it, expresses himself thus. *I know not any Thing else of it, save that it was plunder'd of all its Records in the Time of the Rebellion.* He seems to intimate this was a Thing about which there could be no Doubt or Hesitation; and that nothing could be more certain. Whereas in Reality there is nothing can be more certainly false, as Mr. Lewis tells us he is assur'd by a Letter from one of the Prebendaries of that Collegiate Church\*. His Words are, *Our Register tells me, (whose Father was Register before him) that very little Damage was done to our Registeries: We have some very fair and Ancient Books, which contain the Original Records of our Prebends, Churches Grants, Deeds, &c. One of which Books bears Date 1116.* The Doctor signifies his Hopes that I won't turn short upon him for his Mistakes. I have as little Reason to do it as any Man, because I have unhappily fallen into a Variety of Mistakes myself, being engag'd in a Work of such Variety, as needed more Informations, than I had Opportunity of getting: And yet we ought with Care to distinguish between Things certain and meer Uncertainties, if we would not impose upon such as think they may rely upon us.

*Ibid. p. 91;  
alias 89.*

VI. The Doctor's *List* has in it several Untruths. Mr. Withers\* mentions some such. As the Character he gives of Mr. Collins, whom he represents as *a very poor, despicable, canting dull Fellow*: Tho' his Pulpit Performances were so acceptable, that many from the neighbouring Parishes were his usual Auditors: And his Account of Mr. Standish, a Priest, Vicar of Wells, who he says was imprison'd with such Circumstances

\* App. p. 2.

*Ant. Part II.  
p. 191.*

*Ant. Part 7.  
p. 71, 76.*

- - - Mr. Lewis's Remarks on Four Sermons lately preach'd by Dr.  
7, 51.

\* See Wi-  
thers's App. p.  
xxii, xxiii.

stances of Severity, for burying the murder'd Dean with the *Common Prayer*, that he died in Jail; when as the Truth of it is, he liv'd above twenty Years afterwards. By which says Mr. *Withers*,\* we may guess what Credit we are to give to those other Instances of Barbarity, which are recorded in the Attempt. Which is indeed a Reflection that is very natural. He also in the very same Page takes Notice of a very false Account of Mr. *Edmund Tucker*, which I shall have Occasion to animadvert on, in my farther Account of the Ejected and Silenc'd Ministers, which I intend in a little Time for the Press. And I shall here add some other Instances.

Mr. Part II.  
p. 45.

The Doctor mentions one Dr. *Luddington* † Archdeacon of *Stow* and says, that he was cruelly persecuted: Whereas a Friend of mine, and he one of the Church of England too, that liv'd in his Neighbourhood, and knew him well, gives me an Account under his Hand, that he never heard he was persecuted at all. And he adds, that to the best of his Remembrance, he was in Possession of the Rectory of *Carlton*, worth 130 or 140 l per Annum before 1660. And if he did suffer any Thing, he reckons he had an Ample Compensation. For after the Restoration, he had Two Rectories, and Two Dignities, besides his Wife's Jointure; and Three Daughters were all his Charge. His Hospitality consisted in keeping *Humming Ale*, which he call'd *Roger*, of which he was no Niggard. But says my Author, he died a very Beggar, to my Knowledge.

An. Part II.  
p. 179.  
Col. 1.

He calls one C——, the Minister of *Allington*, a zealous Covenanter: Whereas I am inform'd by one that was his intimate Friend, that Mr. *Robert Clark*, then Minister of *Allington*, (as he had been many Years before, and continu'd so till his Death in 1655) was a Person of as meek, peaceable, and moderate a Temper and Spirit, as any he ever knew. He was as far from Bigotry, and as neutral in his whole Deportment in the Quarrel between King

† Dr. *Walker* queries whether this was the same *Timothy Luddington*, sequestered from East Bedford in Nottinghamshire: To which I answer, no, he was not, for this Gentleman's Name was *Stephen Luddington*.

King and Parliament, as any Minister of Note in those Parts. He was of the Puritan Stamp, and a Parliamentarian in his Heart, but was so cautious and reserv'd in those Times, that the Cavalier Episcopal Gentry, that hated all the Clergy that were zealous for the Parliament's Cause, yet had a Respect for him, and spake honourably of him upon all Occasions. He was Prebendary of *Lincoln* at the Dissolution of Cathedrals, which had our Author known, I suppose he would not only have waived this Reflection upon him, but given him a very different Character. Upon this my Informer cries out, and I don't see who can blame him, *What Credit can I give to this Author's Characters?*

In another Place, he says, that Mr. *Sherwin* made *Part II p. 234*  
 300 *l* of the Living of *Wallington*. This also a worthy Clergyman of the *Church of England* informs me, cannot be, since it is not worth above 160 *l* per An. But (says he) our Author overvalues other Livings that were sequestered.

But there would be no End of it, if I should pretend to number all the Untruths that might be gather'd out of his Performance.

I shall add but one more general Reflection on the Doctor's *List*, and that is such an one as can hardly escape any Man that runs it over ever so lightly, and that must, I think, raise the Resentment of all Lovers of Sobriety. 'Tis well known, and he himself neither was, nor could be insensible, that a Number of his Sufferers were charg'd with such Immoralities, as were scandalous to their Function, which he often ridicules, and makes a Jest of; than which hardly any Thing could be more unbecoming. Thus he calls Drunkenness and swearing *Hackney Imputations*, in his Account of Mr. *Foxersby*, without so much as giving the least Intimation of his Innocence. And in the Case of Mr. *Hancock*, he mentions the *Hackney Accusation of Tippling and Swearing*. And in the Case of Mr. *Finch* of *Christ-Church*, he takes Notice of the *Hackney Accusation of Tavern haunting and Drunkenness*. Now such Crimes as these were either well prov'd or not: If not well prov'd, the Doctor, when he had mention'd  
*Ibid. p. 244.*  
*P. II p. 265.*  
*Part I. p. 7c.*

mention'd them, should have endeavour'd to have disprov'd them. But if they were well prov'd, their Sequestration was so well deserv'd, that they ought not to have been represented as Sufferers; or under an Hardship: And the making a Jest of their Crimes, is most certainly, a Thing very unbecoming a Divine; and especially one that had recommended the Sufferers of whom he gave an Account, as *Persons of such Lives, as scarce any Church since the first Times of Christianity was ever blest'd with.*

Part I. p. 3.

It is indeed a Thing that is not easily to be forgiven, that our Author says no more in Vindication of his Sufferers from such Charges. Often does he mention what is objected against them in *White's Centuries*, and particularly upon the Head of Incontinency, without either offering any Thing to clear their Innocence, or making any Acknowledgment of their Guilt. And in the Case of Mr. *Paul Clapham*, who he says was charg'd with *Adultery, and several Instances of Bastardy*, he has a very odd Reflection; *viz.* That he questions whether this would have brought him under the Displeasure of the Party, had he not called the Parliament Rebels and Traitors, and fled to the King's Army. But to make it appear, that he had the least Shadow of Right or Reason to question this, he ought to have produc'd some Instances of Persons whom they favour'd, that were known to be guilty of such Crimes. Often also does he mention their being charg'd with encouraging Sports and Pastimes on the *Lord's Day*, and reading publicly the Book for that Purpose, in such a Way as if he thought they were rather to be commended than blam'd on this Account. All which Things put together, appear to me very unbecoming one that is a Clergyman, and that professes, that *the Vices of the Clergy, are what he of all Things the most abhorreth.*

Introd. p. 73

I have now done with General Remarks on the Doctor's *List* as it stands; and shall go on to some that are more particular, on the several Parts of which it is made up. He begins with the *Cathedral Clergy*, which he says, *may perhaps be the completest.*

rest Part of the List. But as compleat as it  
I think it chargeable with very great De- P. II. p. 223.  
ts.

readily acknowledge many of his Sufferers  
mention'd here, to have been Men of great Worth  
and Eminence. I'm sincerely sorry they met with  
such Usage; and can as heartily as any Man lament  
the rigorous Treatment of such Excellent Persons,  
Bishop Morton, Bishop Hall, Bishop Prideaux,  
Bishop Brownrigg, &c. I han't the least Word to  
say in Vindication of it. Bishop Hall's hard Measure,  
written by himself, added to his Account of the  
trialties of his Life, and dated May 29, 1647,  
would make any Man's Heart bleed that reads it.  
And yet,

Many of our Author's Sufferers of this Rank are  
imaginary, as has before been hinted. He does  
not make Scratches in this Manner, — — — and  
supposes Sufferers where he has no Proof. And some-  
times he complains, that he cannot so much as guess  
how much they suffer'd. As in the Case of Mr. An-  
thony Topham. And he guesses Mr. Giles Thorn suffer'd  
as Archdeacon of Bucks, and that Mr. Thomas Mar-  
ton was a Sufferer as Archdeacon of Sarum, &c.  
He in so many Words owns himself altogether  
uncertain, whether some of them suffer'd at all.  
As in the Case of Dean Eglington, p. 6. Mr. John  
Bilione, p. 7. Mr. Rees Pritchard, p. 16. and Mr.  
Anthony Maxton, p. 21; and many others. And  
at both in the List, and the Index of Names at  
the End of it, they stand upon a Level with the  
greatest Sufferers, as if he had had the fullest Cer-  
tainty.

He makes some of them Sufferers that it is plain  
they are not Sufferers. Thus he brings in Bishop Dave-  
nant as one of his Sufferers, saying, that he had a  
share of the Miseries and Sufferings which were then  
coming in fuller Measure upon the Church; and ac-  
cordingly his Name stands in the Index, (to make  
the Number,) without the least Difference that  
can be discern'd, between him, and the greatest  
Sufferers in all the Book: And yet Dr. Fuller \*, af-

† History of  
England, Vol.  
II. p. 27.

p. 55.

Eccl. Hist. of  
Eng. Vol. II.  
p. 277.

p. 3.

p. II. p. 46,  
47.

assures us, that he died before his Order died: And Archdeacon *Echard* †, that he ended his Days in Peace and Honour. Bishop *Montague* of *Northampton* also, is brought in by our Doctor as another of his Sufferers, though he is said by Archdeacon *Echard* to have seen none of the Miseries of the Civil War. † However he stands in the *Index*, to make up the Number, in common with the great Sufferers. And Dr. *Westfield*, also Bishop of *Bristol* is mentioned as another Sufferer, though he was dispossest'd of his Bishoprick, and had the Pope of it restor'd him, after they had been a long Time withheld. At this Rate, it is a very easy Thing to make the Number of Sufferers increase and multiply.

But our *List* affords us divers other Instances of this Kind. Thus the Doctor mentions Mr. *Fairclough* alias *Featly*, as Suffering the Loss of a Prebend in the Cathedral of *Lincoln*: Wherein I have it from a Clergyman that knew him well, and was very conversant with him, that he was a Prebendary of *Lincoln* till the Restoration in 1660, and therefore to be sure could not lose it before. And whereas the Doctor says that this Gentleman return'd from the *Indies* into *England* after the Rebellion was over; My Friend assures me, that to his certain Knowledge, he was in Possession of the Rectory of *Langhor* in *Nottinghamshire*, Six Miles from *Nottingham*, in the Years, 56, 7, 8, 9, and 60, and had been so some Years before, though I cannot positively remember how many: And the Living was valu'd at 160 *l* per Annum. The same Person adds, that he was very conformable to the Times, and that though he would frequently make sad Complaints, and tell long Stories of great Abuses and Affronts he met with from one of his Parishioners, Steward of the Lord of that Manor viz. Mr. *How* of *Gloucestershire* yet he never heard him complain of any Sufferings from the Government. There are some in this Part of his *List*, which perhaps upon Search would be found more on one Side, than for the Church, notwithstanding the

Dignity

gnities conferr'd upon them, that were designed to bribe them, to be on the Doctor's Side. I take it to have been the Case of Dr. *Peter du Moulin*, p. 7. and also of the Famous M. *Gerard Vossius*, who p. 8. are both of them made Prebendaries of *Canterbury*. And there are also some, whom he has brought in as Sufferers, that more properly belong to my List than his. As Mr. *Francis mpfield*. and Dr. *George Kendal*, mentioned by him in *Exeter Cathedral*; though as far as they suffer, they suffer'd for their Nonconformity. p. 31. And yet they make as great a Figure in his List, and the *Index* at the End of it, as if they suffer'd ever so readily, for their Zeal for the Hierarchy or Ceremonies. And so little Care has been taken to be consistent with himself, that when elsewhere, does but *guess they might be Presbyterians*, he declares, *He cannot Claim a Place for them in his List*. I think verily, either the one should have been omitted or the others inserted. p. II p. 9. he would *guess*, he should have done it alike both.

Many of these Cathedral Dignities that did or were great Pluralists, as sufficiently appears in the Inspection of them as they stand in the List. There are few of them but what had a Living, besides their Dignity: And some had Two or Three.

Some of his Sufferers of this Sort met with no small Favour, according to his own Acknowledgment. As the Learned Dr. *James Usher*, who is here mentioned as the suffering Bishop of *Carlisle*, had only a Pension allow'd him in common with other Bishops, but he owns he was a Preacher at *Lincoln's Inn*; And though he met with some Hardships and Troubles in the common Confusion, yet all Sorts treated him with great Respect; and that was the Reward of his Moderation too, though the Doctor has so little Respect for that sneaking Vertue, that he thought fit to overlook it, and insult his usual Race. This good Man was as much as generally respected as any one of the Age:



That many who are brought in as Suffering for their Loyalty, and Zeal for the Church, did in Reality suffer for their Immoralities, and so deserve'd all they suffer'd. A *Cantabrigian* that liv'd in those Times, and that yet survives, \* and is a Man of great Worth, informs me, that he knows this to have been the Case at *Cambridge*; and perhaps it might have been very plain that it was so at *Oxford* too, had the Doctor consulted and publish'd the Particulars charg'd on those that were turn'd out by the Visitors there, from that *Register* of their Visitation, which he tells us is yet preserv'd in the *Bed eian Library*, which he had neither Time nor Opportunity to consult. However the Doctor owns as to several of his Ejected Fellows that they were return'd *scandalous*, and therefore I think if that was given as the Reason of their Ejection, he should either have vindicated, or omitted them.

Part II p. 138.

Part II. P. 130.

Some of the Sufferers in this Class, belong more properly to my *List* than the Doctor's. As Mr. *John Berry*, Mr. *John Mauduit*, and Mr. *Soreton*, mention'd as cast out of *Exeter-College* in *Oxford*, and Mr. *Josias Banger*, and Mr. *Daniel Capel*, cast out of *Magdalen-College* in the same University. And it is not unlikely, but there would have appear'd a considerable Number of this Sort, had not the Doctor omitted those that lost their Headships and Fellowships in the several Colleges of *Cambridge*, for refusing the *Engagement*, as he himself owns that several did, that were *Presbyterians*; though he declares that for that Reason, he could not allow them a Place in his *List*. But if it would have been any real Honour to them, I cannot see why they might not have had as good a *Claim* to it, as their Brethren at *Oxford*.

Ibid. p. 116.

Ibid. p. 124.

P. II. p. 143.

P. II. p. 150  
compare with  
p. 2. 5.

The Doctor seems to contradict himself in the Account he gives of Dr. *Samuel Collins*: Representing him as dispossest of his Professorship, and yet continu'd in it. Whereas in Reality, he actually continu'd

\* Mr. *Stephens* of *Sutton* in *Bedfordshire*, since dead.

nd to all this it may be added, that several of  
n that did suffer, were scandalous for betraying  
erty and Property. Dr. Robert Sibthorp Preben-  
y of *Peterborough*, was one of this Stamp. Mr.  
ier\*, himself lays of him, that *he deliver'd such*  
*trine as pursu'd through its Consequences, would*  
*Magna Charta, and the other Laws for secu-*  
*Property signify little.* Dr. Roger Manwaring the  
ering Bishop of *St. David's* was another of the  
ie Complexion: And of him the same Mr. Col-  
says †, that *his Divinity was extravagant, subver-*  
*of the Constitution, and directly against a great part*  
*the Statute Book.* Dr. *Willian Laud* is also men-  
ed as the suffering Archbishop of *Canterbury*,  
o had as great an Hand as any one Man what-  
r, in bringing on the Publick Confusion. These  
afterwards in the *Index* stand on the Level, with  
most innocent Persons that met with the greatest  
rdships: Though it is the Opinion of many, that  
at they suffer'd they richly deserv'd, and the two  
of them a great deal more.

P. 60.

Ant. Part II.  
P. 16.

Ant. Part II.  
P. 5.

Nor can I forbear observing, that Dr. *Godfrey*  
*dman*, that celebrated Popish Bishop of a Pro-  
ant Church, is here brought in both in *List* and  
ex as the suffering Bishop of *Gloucester*, and  
nation'd a Second Time at *Windsor*. I must con-  
: I cannot look upon the adding him and Dr.  
*phen Goffe* and Mr. *Richard Mileson*, and Mr.  
*James Bayly*, and Mr. *Thomas Gawen*, and Mr.  
*John Cressy*, (and others of the same Stamp) as  
great Credit to the rest of the Company. I

P. 32.  
P. 94.

P. 15.  
P. 57.  
P. 73.  
P. 77.  
P. 95.

sorry that in order to the swelling his List of  
ferers for *the Church of England*, he should either  
under a Necessity, or think it advisable or expe-  
lient, to bring in known and avow'd *Romanists*.  
he would take Notice of them, I should have  
ught, he had better have allotted them a Place  
themselves.

Next follow the Sufferers in the two Universities  
*Oxford* and *Cambridge*: And as to them it may  
observ'd ;

E 3

That

\* Eccles. Hist. of Great Britain, Part II. p. 740.

† Ibid. Part II. p. 741.

P. II. P. 180.

The Sufferers among the *London Clergy* are the next in Order : And they are a little above a Hundred in Number. Many of them, (I may say near a Fifth Part of the whole Number) were mentioned before among the Cathedral Sufferers, and therefore might very safely, have been omitted here; unless it could be thought that mentioning them over again added to their Number. Several of them were Pluralists; and several were charg'd with Immoralities; and there are some of them that the Doctor is not able to vindicate, notwithstanding that from *Mercurius Rusticus*, (an Author whose Credit with many runs but very low) he tells us, that *for a more Pious, Learned, and laborious Ministry, no People ever enjoy'd it; even their Enemies themselves being Judges.*

But after all, the main Bulk of the Doctor's List is made up of the *Parochial Clergy*, in all Parts of *England* and *Wales*. And it cannot be denied, but that many of these, were great Sufferers in the Time of the Civil War, merely for adhering to the King, and refusing the Covenant, which instead of being pleaded for, is to be lamented. Nor do I at all doubt, but that the Parliament's Committees were too severe in ejecting a Numler, that did more good than hurt in their respective Places, as the Protector's Commissioners were afterwards. And I doubt there is too much Truth in what our Author relates of the Barbarities committed by the Parliament Soldiers, in some Parts, in those dismal Times. But though some of them were really Men of great Worth, yet some of them were such abominable Creatures, that any Party may well be ashamed of them, and think it a Disgrace to them, to have their Names perpetuated.

P. 212.

The Doctor mentions as a Sufferer, one Mr. *Belton* of *Mexbrough*. He has indeed his Name only : But being mention'd among such Company, a Man might be tempted to think, that he was a Person that was undeservedly born hard upon. Whereas one that knew him very well, gives me this Account of him.

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## *compar'd, as to Persecution.*

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m. That his Living was reckon'd but at 10 l.  
r An. besides a Dinner on the *Lords Day*, which  
it was too much for him, unless he had been bet-  
t. For he was infamous for his Impudence and  
impiety, and promoting Prophaneness among the  
whole Gentry. About Fifteen of them entred into  
Fraternity, and chose him for their ghostly Father ;  
and being a single Man, he spent most of his Time  
in their Houses, making them Sport with his scur-  
lous prophane Wit. He was such a Rake, that  
the whole Country rang of him and his mad Pranks.  
How can it be any great Credit to have such a Man  
on One's Side ?

In another Place, the Doctor mentions the Liv. P. 31  
g of *Staunton* in *Nottinghamshire*, as a Sequestrati-  
on, tho' he could not recover the Name of the Suffer-  
er. I am inform'd, by a certain Clergyman of  
the *Church of England* that also knew him, and  
tells his Name was *Francis*, that he well remem-  
bers he was a drunken, profane Wretch, of which  
he gives me this Instance: That one *Saturday* in  
the Evening, in the Summer-Season, he called at  
the House of a certain Baronet in his Return from  
*antham* Market to *Staunton*. He happen'd to  
come in when the Servants were at Supper in the  
hall. They desir'd him to sit down with them,  
which he did. When Supper was ended, they  
desir'd him also to return Thanks ; which he did in  
these Words:

The Lord be bless'd for all his Gifts :  
The Devil be hang'd with all his Shifts.

ethinks a Number of such Worthies as these,  
could not much have recommended any Cause in  
Christendom.

I am inform'd from the County of *Devon*, where  
the Author pretends to be most exact, and where  
may well enough be expected that he should be  
that many of the sequestred Parish Ministers  
were, were Men of very ill Lives. Mr. *Ven* of  
the, who is commended by the Doctor as so  
worthy

*Ant. Part II.* worthy a Man, I am inform'd (and that by one  
*P. 386, 387.* I can depend upon) was made to pay a Crown for Drunkenness by Sir *John Tonge*. And so bitter an Enemy was he to the Parliament and their Cause and any that he apprehended favour'd it in the least Degree, that when Mr. *Duke* attended to receive the Sacrament, tho' he was his Parron, yet without any Warning or Exception before, he told him at the Table, He could not administer the Sacrament to a Rebel: And yet his House was a Garrison for the King, and he was a very pious and peaceable Gentleman, that meddled little with the Affairs of those Times. It is not I think verily much to be wonder'd at, nor with any great Vehemence to be complain'd of, that such a Man as this should be us'd with Severity, by those that had Power in their Hands.

*P. 216.*

Mr. *Charles Churchill* also of *Feniton*, who is represented by the Doctor as a Pious, as well as a Learned and Loyal Person, was a Man of a lying Tongue, that was continually telling of Jocular Lies, to ridicule Religion, and Religious Men. In so much that his own Wife would often say, you must not believe my Husband; for he uses to tell Lies to make Gentlemen laugh. He was much addicted to profane Jeerings, and mocking at holy Things. Once when he was Riding along by a *Puritan's* Door, and found he was at Family Prayer, he said, he pray'd so hearrily that he was in bodily Fear, his Horse would have fallen down on his Knees. And he was so much given to Drunkenness, that he had debauch'd the greatest Part of the Gentlemen and Farmers in the Parish, who had the greatest Deliverance in the World when he was turn'd out, and succeeded by so Excellent a Person, and so good and exemplary a Christian, as Mr. *Hieron*. These few Instances may help to shew, what Sort of Men, many of Dr. *Walker's* Parochial Sufferers were.

I find there are comparatively but few among them, to whom even the Doctor himself in the midst of their other Commendations, can find in his Heart

art to give the Character of an unblameable  
 overlation. I meet with it indeed, in the Case  
 Mr. Thomas Foster; and Mr. John Falder, is P. 241.  
 to have been a Man of an unblameable Life: And P. 245.  
 Francis Nation, is said to have been a Man of P. 320.  
 Piety: And Mr. Thompson of H'dly, is said P. 383.  
 have been one of an Exemplary Life; and there  
 some few others commended in that Way: But  
 is far from being common. Several of them  
 own'd to have been scandalous. This is acknow-  
 g'd, as to Mr. John Peckham. He is one that is  
 rg'd home in White's Century, and the Doctor  
 He has been inform'd, he was really a very  
 dalous Fellow. And therefore he adds, That he P. 335.  
 d have been very willing to have shut him out of his  
 t, if the Faithfulness and Integrity of an Historian  
 ld permit him. This I grant is fair. It is own'd  
 as to Mr. Nicholson of Churchstow in Devon, That  
 was a Man of a very scandalous Life, and as to P. 318.  
 Thomas Shepherd of Grafham in Huntingdonshire, P. 366.  
 at he was turn'd out for his scandalous Life. But  
 e is one of his Sufferers, and that is Mr. Louis  
 Branston, whom I wonder he is not asham'd P. 299.  
 mention. He was tried before Searjeant Godcold,  
 l condemn'd, and executed as a Wizard at Burn  
 Suffolk: And therefore methinks no fit Comp-  
 n for those that are brought in as Sufferers for  
 ir Principles of Religion and Loyalty. Many  
 ers indeed of his Sufferers, whose Names he has  
 en such Care to preserve to Posterity, were as  
 Lewis of Margate has observ'd, famous for no-  
 ig but Vice and Wickedness, and a Scandal to that  
 igion which they profess'd \*. And therefore I can't  
 ceive he has any great Cause to boast of the  
 vice he has done. For what real Service can it  
 to Religion, for a Man to take a great deal of  
 as, and make a Stir all over the Nation, in pick-  
 up Materials, in Order to a distinct Account, of  
 as were deservedly put out for their scandalous Im-  
 mora-

See his Remarks on Dr. Bisse's Sermon before the Sons of the  
 ly, p. 51..

*moralitics ; Men who would have taken any Covenants, subscrib'd any Engagements, could they but have beld their Preferments. Of these the Doctor mentions a few, and yet there were more of this Character than he is willing to allow \**.

Besides, several of the Persons in the Doctor's List suffer'd upon the Ordinance against *Pluralities*, which was most certainly very justifiable. This Ordinance was so far from being a Persecution, that it was really the redressing of a gross Abuse, inveigh'd against by Divines abroad, and complain'd of at home from the very Time of the Reformation. I can't see why a Man that has four or five Livings, should be represented as suffering an Hardship, if all but one are taken from him. *Pluralities* may sometimes rise to a very shameful Pitch, and actually did so in Popish Times. I have read of one *Bogo de Clare*, Rector of St. Peter's in the East, Oxon, who was presented by the Earl of Gloucester, to the Church of *Wyston* in the County of *Northampton*, and obtain'd Leave to hold it, with one Church in *Ireland*, and fourteen other Churches in *England* †. But Persons may be very blameable Pluralists, without reaching his Number of Livings, or near it. The Two Houses of Parliament in the Petition to King Charles, An. 1625, about Religion, among other Things desir'd, That *Pluralities might be moderated*. The King in his Answer tells them; That *Pluralities* were so moderated, that no Dispensation for them was granted: And that no Man was allow'd above two Benefices, and those not above thirty Miles distant. Notwithstanding which Answer of his Majesty to the Complaint of his Parliament, we find by Dr, *Walker*, that several had three Livings; as Mr. *John Reading*, Dr. *Isaac Basiere*, Mr. *Humphry Sydenham*, Mr. *Hugh Barcroft*, and many others. And in the Treaty of *Uxbridge*, 'twas one of the Proposals of the King's own Commissioners, upon the Head of Religion,

p. 8.

p. 19.

p. 76.

p. 204.

\* See his Remarks on Dr Biff's Sermon before the Assembly. p 52.

† Kenet's Parochial Antiquities. p. 292.

: no Man should be capable of two Parsonages or  
aridges with Cure of Souls\*. I should think  
eed one such Benefice enough for one Man: And  
:hat has one, that can afford him a Maintenance,  
I not with me pass for a Sufferer, though he hath  
or three others taken from him; unless we ac-  
nt him a Sufferer of what he deserv'd: And the  
arch of Christ and the Souls of Men must suffer  
e should be spar'd.

Now we learn from the Doctor himself, that tho'  
Richard Pretty did upon the Ordinance against  
realities, lose the Living of *Hampton in Arden in*  
*Warwickshire*, he yet was permitted to keep his o-  
Living of *Aldridge in Staffordshire*. And though

P. 336.

*Hitch* was by the same Ordinance forc'd to re-  
a lesser Living, yet he kept the rich Parsonage  
nearly all those Times. Dr. *Walker* indeed queries  
ether he was not turn'd out of that too? But  
in one that knew him well, I can assure him, he  
it all along, and never was in any Danger of  
ng disturb'd except by the Cavaliers in the Time  
the War. So that he cannot pass for any very  
at Sufferer. And he himself owns, as to Mr. *Sam-*  
*uel Peryam*, that though he was dispossessed of  
*seabad*, by Vertue of the Ordinance against Plura-  
es, yet he was not only permitted to keep his other  
ing of *Rowington*, but he was such a Favourer of

P. 277.

Times, that it is with some Regret that he is  
ught into the List of Sufferers. There were a  
at many others also of the Parochial Clergy, that  
much Favour shewn them. Thus for Instance,  
Learned Dr. *Sanderson*, though he met with some  
able at his Living of *Boothby Panel in Lincoln-*  
e, yet after a short Confinement at *Lincoln*, he  
ng exchang'd for Mr. *Clark of Abington*, (who  
Prisoner at *Newark*) Matters  
d between them two, (the co-  
at a Security for the other) t.  
d afterwards to live quietly, in  
Ministry there, till the Re-

P. 333.



as the better Sort of Clergy did, upo  
and maintain'd his Children fashionabl  
was valu'd at 130 or 140*l*, *per An*; an  
ney besides, which did not lie dead.  
did not put it out to Interest in the  
which he had written against, yet d  
of it in a Way really more advant  
Lender, and sometimes to the Borr  
would give an 100 *l*. for 20 *l*. for  
This he thought lawful, but not  
Way, which occasion'd Reflections fr  
his Casuistical Skill. This he says  
mon Report; and one that was his A  
sing of the Money assur'd him of th  
He adds, That he knew that after  
Bishop of *Lincoln*, and before he had  
Profits, he was forc'd to borrow an  
extraordinary Charges, which was al  
was reduc'd to. This Person liv'd n  
convers'd much with his Admirers, bu  
before, that he was plunder'd, or l  
lence offer'd to his Person: And decl  
rally certain that what is said by Dr.  
being wounded, is utterly false. He

ution, &c. many of the Gentry being Present. can I forbear adding one Particular, which I from the same Worthy Person; viz. that be- with this Bishop *Sanderson*, on the Evening after King had pass'd the *Act of Uniformity*, he among Things told him, that more was impos'd on others than he wish'd had been.

dare venture to say, that as much severer as *Walker* represents the Treatment the Church met with formerly, than that which the Dis- sers have met with since, he'd find a difficult- of it to shew any Favour like that which Dr. *erson* met with, shewn to any of the Nonconfor- , of ever so great Worth or Note, or even them were ever so helpful to promote the Restora- after King *Charles's* Return.

or was he the only Instance of this Kind by 7. For the Doctor himself owns, that Mr. *An-*

p. 250.

*Gregory*, though cast out of the Living of *Pe-* *ston*, in the County of *Devon*, yet afterwards he Living of *Charles*, and was permitted to keep And in the very same County, Mr. *John Par-*

though driven from *Kentisbierre*, was allow- o officiate at *Mary Down* till the Restoration:

p. 327.

Mr. *William Saterly* after his Living of *Ide* sequestred, was not only suffer'd to teach a ol at a Village call'd *Coldridge*, in the Parish *tokenham*, but also to serve a small Place called *ord*, an Appendix to it. Mr. *Towgood* also of ol, though he suffered much, yet after several s Silence, he continu'd the Exercise of his Mi- y at *Kingswood* Chapel, near *Wotton under Edge*, was presented to the Living of *Tortworth*, where ontinu'd till the Restoration.

p. 353.

Often does the Doctor mention little Places h the Ministers that were sequestred formerly, : allow'd to keep. Though Mr. *Simon Lynch*,

p. 4, 5.

turn'd out of the Living of *Runwell* in *Essex*, et was afterwards permitted to keep the poor

p. 293.

cy of *Blackmore*. Mr. *Francis Nation*, had se- l Livings successively, and at length got the

p. 322.

carriage of *Lawannack* in *Cornwal*, which he

- he was permitted to keep until the Restoration. Mr. *George Buchanan*, in the little Vicaridge of *Roydon*, read the Service, and administred the other Offices of *the Church of England*, till the Restoration. Mr. *John Tarlton*, after his Suffering, got the small Living of *Wembworthy* in *Devon*, and made a Shift to keep it until the Restoration. And Mr. *Nicholas Monk*, was suffer'd to keep a small Cure through all the Time of the Usurpation, and toward the Close of it, had the rich Living of *Kilhampton*, in *Cornwal*.

One would be apt to think the Doctor quite forgot such Favours as these that are not to be parallell'd in the Treatment of the Nonconformists from the Church Party, when he represents the Sufferings of the Latter as so much exceeding those of the Former.

This is what many others have confirm'd; tho' I can't here forbear again citing the worthy Author of *the Conformists Plea for the Nonconformists*, who seems to have been the direct reverse of Dr. *Walker*, both in Principle and Temper. That Gentleman mentions several of the Episcopal Clergy that enjoy'd Liberty and Freedom between 1640 and 60. I could (says he) reckon up many that had Livings in the City, and preach'd in the Churches without any Let. As Dr. *Hall*, afterwards Bishop of *Chester*, Dr. *Ball*, Dr. *Wild*, (afterwards a Bishop in *Ireland*) Dr. *Hardy*, Dr. *Griffyth*, Dr. *Pierfon* (after Bishop of *Chester*) Dr. *Mossome*, Mr. *Faringdon*, with many more, besides Abundance in every County. 'Tis true *Oliver Cromwel* and his Officers did once upon some Provocation of a pretended Plot against him, by a Proclamation prohibit their Preaching, keeping Schools, &c. But by the Intercession of that Excellent Man Archbishop *Usher*, they had their Liberty again, and preach'd and enjoyed their Places all the Time of the Usurpation. And therefore such tragical Out-cries as are sometimes made by Dr. *Walker*, might very well have been spar'd. There's no Occasion for them, especially when according to his own Proposal, we were pursuing a Con

There are some of the Doctor's Parochial Sufferers that gain'd more than they lost, and had better Livings given them than were taken from them; and could be no great Sufferers. This was the Case of Mr. *John Lee*, Dr. *Busby*, and Mr. *William Scot*, who tho' his Living of *Morebath* in *Devon* was sequestred, got that of *Withypoole* in *Somersetshire*, which was better. And Mr. *Joseph Nicholson* also in *Cumberland* had a better Living in the Room of a worse. And these were certainly no great hardships, or were sufficiently made up to those concerned in them, and will be Arguments on our Side, rather than the Doctor's in the Comparison, unless he can give any Evidence, that the Treatment the Dissenters met with from the Church Party since the Restoration, had any Thing of this Kind intermix'd with it.

P. 11.  
P. 74.  
P. 354.

P. 316.

There are withal, several in the Doctor's *Parochial List*, that were as chargeable with the very Things, for which he so warmly inveighs against his Opposites, as the most, if not any, of them could be said to be. Thus Mr. *G. Coliere* was thrust upon the Parish of *Blockley* after Mr. *George Durant*'s Removal by Sequestration, and he became active in dispossessing others of the Loyal Clergy, tho' he conform'd and kept the Living upon the Restoration. If his Guilt must be charg'd upon the Dissenters, the Doctor evidently throws more upon them than they deserve.

P. 234.

Others in the Doctor's *Parochial List*, might for any Thing he appears to know, be so far from suffering for such Principles as he adheres to, as that they might suffer upon Principles that were widely different. Thus he owns in a Marginal Note, that Mr. *Nash* of *Warsley* in *Huntingdonshire*, who was imprison'd for refusing the Ingagement, might for any thing he knew, be a Presbyterian: And yet is his reckon'd in the *Index* among the sequestred Livings; which shews that the Doctor, right or wrong, was for taking all possible Methods, to greaten the Number of his Sufferers.

P. 319.

And finally some of those in this *Parochial List*,  
- Papists, as well as several in the *University*  
List,

P. 33. in the  
Margin.

*List*, and several in the *List of Dignitaries*, as been before observ'd. This is what our Author endeavours to apologize for. He seems rather to wonder (all Things consider'd) that there were no more, that there were so many, of this Sort. He will say it that they that were so, were scandaliz'd into Popery, by the vile and detestable Practices, of those engross'd to themselves the Name of Protestants. I am with him in wondering there were no more, in the Transition from High-Church to Popery, very easy: But as to the occasion why there were so many, I differ from him. This I suppose may be ascrib'd to the taking Nature of Church Power and Pageantry to some Dispositions, and to the Diligent Endeavours of popish Agents and Emissaries to induce all that would listen to them wherever they came, as well as to the unbecoming Practices of some Sort of Protestants. But if it be consider'd how much of Imposition and Persecution, (which is the true Spirit of Popery) let it be found where it has remain'd, and how much it has been cherished in the Church; and how visible a receding there has been in a great Party that have been formerly grossing the Name of the Church to themselves from the true Principles of the Reformation; what a Fondness that Party shew'd for the Heir in the Reign of King Charles II, to the vi hazarding a Return back to Rome, we may well enough wonder, and must I think ascribe it pure to the infinite Goodness of Almighty God, that Popery has not quite overrun us, and that we have any left, to value and honour the Protestant Name and Principles.

P. 412.

When these *Parochial Clergy* are over, our Author follows them, with an *Account of some of the Schoolmasters, Lecturers, Curates, &c. who turn'd out*. But these are but few in Number, much like those mention'd in the *List* foregoing cannot perceive this *Appendix* has any Thing that is very remarkable; tho' by the Text he does he seems to count them valuable *Fragments*. I leave him not his Satisfaction.

Th

There are added in the Close of all, Two Alphabetical *Indexes* ; the one of the Names of the Sequestred Clergy, and the other of the Livings mention'd in the *List* foregoing. These may serve for a two-fold Use: To help to find a Person or Living that was sequestred, mention'd in the preceeding Work ; and also to prove that the Number of our Author's Sufferers falls far short of what he pretends. He appears to have been more sensible that these *Indexes* might be apply'd to this latter Use, than willing they should be so: And therefore seems designedly to have laid in against it. For he says, That *the comparing of these two Alphabets together, will not by any means help the Reader to make an exact Computation of the true Number of Sequestrations mention'd in the List.* But I believe there are Few will reckon his Reasons convincing. If *the Number of sequestred Places is much greater than that of the Persons who were sequestred from them,* (as he himself acknowleges) then cannot the Number of his Sufferers in all, rise much higher than the Number of his Parishes which his *Index* mentions. Tho' some of his Cathedral Dignitaries are not to be met with in his *Index of Persons*, (and I don't know how they all should, since some of 'em are but imaginary ones) and some of the Parishes of his Parochial Sufferers are not to be met with in his *Index of Places*, because he was altogether in uncertainty about 'em ; yet if it be consider'd, how many of his Cathedral and University Sufferers, by reason of their having Livings, (and some of 'em more than one,) come in in his *Parochial List*, and how many Parishes are to be met with in his *Index of Places*, the Names of the Sufferers in which are not to be met with in his *Index of Persons*, upon ballancing Accounts fairly, it cannot be, that the Number of his Sufferers should be much greater, than the Number of Parishes mention'd in his *Index*. I am apt to think this will be the Judgment of most, as Things now stand: And as for any other Reasons to the contrary, that may have been reserv'd, I can't see how it can be expected we should be affected with 'em, seeing the Doctor himself has freely own'd, *that they are not worth mentioning particularly.*

Part I. p 2, 3,

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But it being altogether uncertain when this second Volume may see the light; and our Author having in this his first Volume brought a good many Charges against me; and interspers'd here and there, several Reflections on the Sufferers mention'd in my Account, as well as threaten'd me with a great deal more, and what is much worse, hereafter; I think it may not be amiss, before I conclude, to make some Returns to his Insinuations, Charges, and Reflections, as I took Notice of them when I was running over his Performance.

P. II. p. 234.

He often makes a woful Stir about the Words *ejected* and *silenc'd*, the meaning of which I think is obvious enough, to any Man that is not willing to confound 'em. I had given Intimation, that several that were not strictly *ejected*, were yet *silenc'd* by the Act of Uniformity. This the Doctor either could not, or would not understand. And therefore he says, that a great number of the Ministers, of whom I give an Account, were *ejected*, just as Mr. Baxter was; that is, not at all. A pleasant Fancy! not *ejected*, because the former, Incumbents were yet living,

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*Attempt, p. II.  
p. 216. col. 1.*

He charges me with *diminishing the Number of the suffering Clergy of the Church of England*; and he's presently after, at it again: But if I have diminish'd it, I think verily he has magnify'd it enough; and so I hope has made sufficient Amends. But though I have no desire to diminish it, yet I can't see there is any Occasion for making it, four or five Times as great as it was.

*Pref. p. 3!  
and 6.*

He says, *That whereas there was about 2000 ejected after the Restoration, they that gave up again to the right Owners, or those Curates, &c. who were only silenced, and prevented from having any Preferment for the future, made considerably more than one half of them*: And that *not fifty of the Remainder of 'em* (nay he goes so far as to say that he did not remember he had met with an instance of *more than one single person*) *had any other Title, (antecedent to the urgent Necessity of the Act of 1660) to the places from which they were remov'd, than what Sequestration, Plunder, Usurpation, and Rebellion had given them.* And a little after, he

*ib. 14*

F 3

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He says, That whereas there was about 2000 *ejected* after the Restoration, they that gave up again to the right Owners, or those Curates, &c. who were only *silenc'd*, and prevented from having any Preferment for the future, made considerably more than one half of them: And that not fifty of the Remainder of 'em (nay he goes so far as to say that he did not remember he had met with an instance of more than one single person) had any other Title, (antecedent to the urgent Necessity of the Act of 1660) to the places from which they were remov'd, than what Sequestration, Plunder, Usurpation, and Rebellion had given them. And a little after, he

F 3

says,

\* Abridgment Vol. II. p. 254.

But the Doctor by what he has as yet publish'd to the World, seems to have done but half his Work. Part I. p 2, 3. For according to his promise in his *Introduction*, we are yet to expect a second *Appendix*, of the horrid *Sacrilege and Profanations committed on the Cathedrals, and other Churches of the Kingdom*: Together with a *Vindication of the establish'd Clergy, from the Calumnies they were charg'd with*; and an Account of the miserable State of Religion, which was the genuine and immediate Consequence of the abolishing of Episcopacy, and the Destruction of the Clergy. And all this is to be accompany'd, or follow'd with Remarks on my Account of those who suffer'd under the *Act of Uniformity*. In which it is to be enquir'd, *How, and in what Manner the Two thousand Persons mention'd, were ejected*; and whether the *Encomiums which I have bestow'd on this Body of Men in general, and the particular Characters with which I have adorn'd the Accounts of many of 'em, are as consistent with Truth and Justice, as with the Design that probably was in view, &c.*

But it being altogether uncertain when this second Volume may see the light; and our Author having in this his first Volume brought a good many Charges against me; and interspers'd here and there, several Reflections on the Sufferers mention'd in my Account, as well as threaten'd me with a great deal more, and what is much worse, hereafter; I think it may not be amiss, before I conclude, to make some Returns to his Insinuations, Charges, and Reflections, as I took Notice of them when I was running over his Performance.

He often makes a woful Stir about the Words *ejected* and *silenc'd*, the meaning of which I think is obvious enough, to any Man that is not willing to confound 'em. I had given Intimation, that several that were not strictly *ejected*, were yet *silenc'd* by the Act of Uniformity. This the Doctor either could not, or would not understand. And therefore he says, that a great number of the Ministers, of whom I give an Account, were *ejected*, just as Mr. Baxter was; that is, not at all. A pleasant Fancy! not *ejected*, because the former, Incumbents were yet living,

living, which was the Reason of their being cast out, that Way might be made for their Re-entrance! And were they not *silenced* neither, for the same Reason! Unless that also be disprov'd, it as much serves my Purpose, as if they had ever so formally or wrongfully been *ejected*. However, where I was able, I distinguish'd the *ejected*, from such as were only *silenc'd*: And yet when I do declare Persons to have been cast out in 1660, (and so only *silenc'd* in 1662, unless they before that, were legally fixt in other Livings, which was the Case of some) he will have it that I represent them as *ejected* in 62. Thus tho' I had said of Mr. Samuel Hieron \*, That he was *ejected*, soon after the Restoration, he being in a sequestred place, and the former Incumbent being still alive: He yet will have it, That he is recorded in the Abridgment, as *ejected* from this Living in 1662. Methinks 'tis hard to know how to deal with such an Adversary, or what Way to take to make him easy!

Attempt, p. II.  
P. 216. col. 1.

He charges me with *diminishing the Number of the suffering Clergy of the Church of England*; and he's presently after, at it again: But if I have diminish'd it, I think verily he has magnify'd it enough; and so I hope has made sufficient Amends. But though I have no desire to diminish it, yet I can't see there is any Occasion for making it, four or five Times as great as it was.

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**P. II. p. 234.**

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F 3

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\* *Abridgment Vol. II. p. 254.*



Ib. p. 15.

says, that *one half of the ejected Ministers had no Freeholds to be driven from.*

I reply; that of the 2000 Ministers that were cast out after the Restoration, there was a number that *resign'd to the right Owners*, is freely acknowledg'd: As also that several of 'em were *Curates*, and only *silenc'd*, and prevented from having any perferment for the future: But that these made *considerably more than one half of 'em*, is what he can never prove to the World's End. Of above 120 that were silenc'd for their Nonconformity in *Devon*, which is the Doctor's own County, about 22 gave up their sequestred Livings to the surviving Incumbents; which is so far from being *considerably more than an half*, that it falls short of being a fifth Part of 'em. The Livings of the rest of 'em, were as much their Freeholds as the Law could make 'em so. If he is able to remember but one single Person, that had any other Title antecedent to the Law in 1660, to the Places from which they were remov'd, than what they got in the Ways which he mentions, I pity the Slipperiness of his Memory. For as Mr. *Withers* observes, there were two at least in his own City of *Exon*, who had a fairer Title than what he talks of: *viz.* Mr. *Nichols* who was settled there before the Wars began, and Mr. *Atkins* who was chosen at *St. John's* after they were ended, and when both Monarchy and Episcopacy had been restor'd. And that Doctor himself has told us, that Mr. *Walrond* was presented to the Rectory of *Wolfardishworthy* in the County by the rightful Patron; and that Mr. *Trefear* took out a Broad Seal for the rich Parsonage of *Shodbrook*. And he mentions a Number in other Counties, that had as good Titles as any were at all. *Newcourt* also in his *Repertorium Ecclesiasticum* will help him to a great many more, in the City of *London*, and in *Essex* and *Hertfordshire*. I am not willing now to enter upon an Enumeration, but will undertake that by that Time he has publish'd his Proof of this his wild Assertion, I shall have the Name of a great many more at his Service, with full and sufficient Evidence, that by this Suggestion of  
his

Appendix, p.  
23.Ans. Part II.  
p. 264.

his he has basely wrong'd them. But suppose there were several of them that came not in upon the Title of the rightful Patrons, but only, they upon Vacancies (one Way or another occasion'd) supply'd the Places, with the Consent, and at the Request of the Parishioners, I am perfectly at a Loss to discover, how this can be made a just matter of Reflection upon them.

He says also, that *the whole Epilogue to the ninth Chapter of my Abridgment is spent in throwing the most odious imputations on the Church, and heightning them with the utmost Aggravations*; which is much about as true, as the Character he gives of the Dissenters in general, *that their conduct has been one continu'd Attempt upon the Constitution: That they have debauch'd both the Civil and the Religious principles of the Nobility and Gentry: That they endeavour'd the Ruin of the Nation's Commerce; fir'd the Houses of Embassadors sent hither; and murther'd those that were to be sent abroad; and hir'd persons to tear up the very Foundations, not of Christianity only, but of all Religion and Government.* Pref. p. 16.

He adds, that he might as well have mention'd St. Peter and St. Paul, Ignatius and Polycarp, and all the antient Fathers of the primitive Church in his List, as I have mention'd some that are taken Notice of in mine. He grafts this upon my bringing in some that dy'd a little before the Act of Uniformity took place, tho' after it was pass'd into a Law. But I suppose he would have spar'd this Reflection, had he but consider'd, that he himself owns his mentioning some as Sufferers in his List, who he knew dy'd before the general Confusion. This has been already observ'd as to Dr. Davenant Bishop of Sarum, and Bishop Montague of Norwich, &c. Nay, he freely owns as to his Cathedral Clergy, that it is possible some of the Members might die, before the Cathedrals were put down, and might not be Sufferers; and that this may perhaps have caused some Mistakes. There are others of whom he himself declares, that he only guesses they were Sufferers; which is the Case of Mr. Thomas Marler; and others that he did not know whether they liv'd to suffer, as Mr. Thomas

Pref. p. 31.

Pref. p. xl.

Ant. Part II. p. 63.

*Ans. Part II. p. 67.* *Ely, &c.* And yet the Names of these Persons are as much inserted in the *Index* as those of whom he had the greatest Certainty. Now I think one that takes such Methods as these, can scarce be allow'd to keep within any Bounds of Decency, in saying, he might as well have brought in *St. Peter* and *St. Paul*, &c. among his Sufferers, as I might produce some that I have nam'd, because among above 2000 mention'd, there may perhaps be half a dozen, that died before the *Act of Uniformity* took Place, or within a few Days of it; who yet endur'd it by Anticipation, and were well known to be determin'd to endure the utmost Sufferings, rather than comply with the Terms of Conformity prescrib'd.

*Pref. p. xxxi.* He complains also, that I have *augmented my List, with some that have been bred at least to the Ministry, (if not born) since the Ejectments of Bartholomew-day* \*. And if I have, their being kept out of the Church when qualified for good Service in it, is most certainly to be charg'd on the *Act for Uniformity*; and therefore I see no Reason but they may be allow'd to pass for Sufferers by that Act, which was all that I intended to intimate by mentioning them. However there are not many of this Sort produc'd. And if more such had been mention'd than had been strictly justifiable, I think verily a Charge against me upon this Account, don't well become one who as *Mr. Lewis* \* has observ'd, has so far in this Respect exceeded all Bounds, as to *add to the Number of Sufferers on his own Side, and increase his Heap, by adding Fellows of Colleges, who were not in Orders, nay, descending to mention Scholars, Clerks, and Choristers.*

*Pref. p. xxix.* Another Complaint he makes is, that I have *not given an Index of Parishes*: One Reason of which Omission was because of the Difficulty of it as to Spelling: As to which I was by a Friend refer'd, to the *Valor Beneficiorum*, and *Adams's Index Villarum*. But then I found upon a little Trial, that any Exactness in such an *Index* would have taken up so much

Time

Time, that I could employ to some better Purpose, but I could not think it worth my while.

He intimates, that he has *some Reason to doubt, whether I have not concealed the ill Characters of some of my Sufferers, of which I had Notice.* I cannot say *Ibid.* what Reason he may have, or think he has, for his Doubt in this Case: But can assure him that from the Beginning of my Undertaking, it appear'd to me more proper I should myself take Notice of any moral Irregularities I knew to be chargeable on any Persons I mention'd, than expose myself to ensure, as concealing Faults: And I have acted accordingly. And cannot upon the strictest Recollection say, that I have heard any thing scandalous of any one of the silenc'd Ministers, that I have not taken some Notice of, except in the Case of Mr. Leonard Scurr of Beeston in Yorkshire \*, who was murder'd in his own House, of whom I was once told by a grave Person, that he was but an ill Man. However I took no Notice of it, both because I heard nothing of it from any one else; and also because I did not know but the distinguishing Calamity that came upon him, might be the thing that might have led some People to suspect some uncommon Guilt, and that this Suspicion might have given rise to the Report. And though in this Case I will not say by the Doctor as he does by me, that I have *some Reason to doubt* whether he has not taken the Method which he mentions, yet I do not know whether others may not be inclin'd to such a Doubt, unless he hereafter takes Occasion to use the same Frankness as I have done as to this Matter.

He farther complains, there are a great Number of Partial Characters in the *Abridgment.* But *Presp.* this I can safely say, that if there are, it is more than I know of. It has been my endeavour to keep within Compass, and rather to fall short, than exceed, which I could give some flagrant Proof, if it at all needful. Far be it from me, to say, where so many are concern'd, that

that I have in no Case been impos'd on, so as to give a Character, beyond what was deserved. It is not to be suppos'd I should be able to deliver so many Characters to Posterity, upon my own Personal Knowledge; I must be assisted by others. I have been free to own it. And as far as I can judge by the Report of others, the Characters given are very just; and I have in that Respect endeavour'd all along to use due Caution, and stand upon my Guard.

Pref. p. xxv.  
in the Marg.

He adds, that I have brought in, *a vast Number of Curates, and even Persons occasionally Resident only within the Parishes or Places mentioned.* And if I sometimes have done so, where is the Damage? For what does it signify, whether the Persons mention'd were Parsons, Vicars or Curates; and whether they were statedly or occasionally only, Resident in the Places where they are mention'd? If they were silenc'd by the *Act of Uniformity*, it answers my Purpose to take Notice of them. And I have for the most Part done it at those Places where they were Preaching, (be it in one Capacity or another) at that Time when the Law stopped their Mouths, which I thought most proper. It is true I have sometimes by Mistake done otherwise, and did not think it necessary to make an Alteration afterwards, which I suppose may easily be forgiven. But when he says, that *if he guesses Right, more than one half of my Sufferers is made up of Curates, Chaplains, Persons not fixed, and Persons not in any Orders*; I can assure him if he is so fond of guessing, he must even guess again. But who can wonder at the grossest Blunders, when a Man writes so much by *guess*. Let him begin when he will in his own County of *Devon*, I believe he will find himself wofully out.

Part I. p. 200.

P. II p. 27.

He often reflects upon our Ministers, for succeeding those who were cast out by the Authority of Parliament, when yet it is no more than many of his own Church did, and that, as far as I can perceive, without Scruple. Thus Mr. *Torrey* succeeded Dr. *Hutcheson* in his Living of *Cberiton*, and conform'd

inform'd at the Restoration, and kept Possession. and Dr. *Hugh Robinson* also, accepted a sequestred living. And so did Mr. *Scudamore*, and Dr. *Barne Holyday*, and many others. I am sensible he represents these Persons as blameable for so doing, and seldom brings them in without a Flurt: But would fain know, what he would have had the people have done at that Time, in Parishes where the Ministers were sequestred. Would he have had them liv'd without any Gospel Ordinances, in a Christian Country? If not, must they not chuse another to officiate, when the legal Incumbent was depriv'd? For my Part I cannot see why a Person thus chosen, by the People whom he was to preach, had not a sufficient Warrant (if he was qualified for the ministerial Work and Service, and ordain'd to it) to justify him. But any thing will be reckon'd enough to justify an Accusation, where a Man is warmly dispos'd to find fault. And that I do the Doctor no Wrong in supposing this to be his Case, is plain from hence, that I cannot find he upon any Occasion has given tolerable Characters of any of the poor silenc'd Nonconformists.

P. II. p. 33.

P. II. p. 35.

P. II. p. 52.

He insinuates, that my Account, *abounds with misrepresentations, occasion'd by the Zeal of some who have been ready to aggravate and inflame a Story, beyond the Bounds of Truth and Honesty.* I cannot say I am at all sensible of this, because I have endeavour'd to drop any Thing that I thought could be justly liable to be so interpreted; on which Account, if there should be any Thing of that Nature remaining, I should think it might the more easily be forgiven; and that the rather, since he is so free as to own *there may be some such on his side.* In this Case, I can leave it to the Reader to judge between us, without any Anxiety or Concern about the Issue.

Pref. p. xlii.

He farther insinuates, that *those of the ejected Ministers whom I have pass'd over in Silence. (their Names only excepted) were Persons of such Characters, as Partiality itself could not recommend.* So that it seems he is resolv'd to have me one way, or other. If

Part I. p. 3.

...the ... be given of any of these ... And if (for want of ... Names only be mention'd, it was ... to say, they had any ... or belonging to them. ... he will now ... to judge how well ... Characters which through ... I have been able to ... before I could ... by that Time ... I may have ...

P. II. p. 110. He reflects also on several ... mention'd as ... of our Side. ... and Active ... in the War: Not forgetting ... that several ... were in the ... in the same Condition. Thus he ... of one Thomas ... that he took up Arms for his Majesty, and commanded an independent Company at ... Castle. And I have heard of one ... another ... Captain, (whom he I think has omitted) who had a Troop of Horse, that was famous for Fighting and Plundering the Country: Who after the Restoration, took Possession of the Vicarage of ... and kept it without a Title to his Day. He was celebrated for fuddling and fighting with his drunken Companions. Archdeacon ... also, mentions one Dr. Michael Hudson, one of the King's Chaplains, who was no less remarkable for his Valour, and Martial Enterprizes, than for his Scholarship and Divinity.

Often also does the Doctor intermix with Account of his Sufferers, Reflections upon their ... hoping, I suppose, to make his Narrative pass off the more pleasantly with his Readers: ... as I can judge, those Reflections are ... and many times are ... of Breeding or Good-humour, as they ... as Bishop Burnet in ...

Author of a Train of Defamation is sufficiently  
 v'd, when it is apparent that some part of his  
 must certainly be false. The Bishop brings  
 , with respect to Sanders, who had taken much  
 ne Pains to vilify the *English* Reformation from  
 , and the main Agents in it, as Dr. Walker  
 one to reproach the Protestant Dissenters, and  
 : them to general Contempt.

When he can fasten nothing on the Persons or Con-  
 of those of our Friends that were the the Suc-  
 of his Sufferers, the Doctor often takes a Li-  
 to disparage and villify their Parentage, which  
 seems not to have much of the Gentleman in  
 nd in Reality, if a Man himself be fit for the  
 he undertakes, and behaves himself worthily  
 Post and Station, I cannot see what it signifies  
 ect on those from whom he is descended. Sup-  
 they might have nothing to distinguish them,  
 supposing them to have been mean in their  
 nstances, it deserves the more Notice, that  
 their ushering into the World, should deserve  
 ct on Account of their Usefulness, in such an  
 as that of the sacred Ministry. We cannot, it  
 se own'd, on our Side, boast of so noble, and  
 d a Descent, as some have had on the Doc-  
 Side: And what Wonder, when we have no  
 ies or great Emoluments to intice and incou-

But still to be meanly descended, is not in my  
 hension, a greater Objection against the Suffer-  
 one Side, than it is against those on the other  
 And I think verily, there are none on our  
 o mean in this Respect, but there are those  
 found in the Doctor's Book that will equal

Sometimes he mentions a mean Descent, in  
 to Disparagement, where there is no real  
 nd for it: And then I confess, I hardly know  
 Name to give to the Practise. Thus he tells  
**John H** — was Dr. Whitford's second Suc-  
**John H** — **Walgrave**, and that he was the Son of a  
 Taylor

P. II. p. 402.  
 Col. 1.



a tolerable Character be given to the Ministers, its partial Intelligence) their Names only because none durst venture to commendable in them, But as to this latter Surmise a little Time be the better as it was grounded, by the farther Information he will find give of a good Number, of only give the Names. And as he has digested these additions more at his Service.

He reflects also on several suffering on our Side, for their in the Wars: Not considering on his own Side, were in this Condition. Thus he himself

P. II. p. 310. *Mason*, that he took up Arms commanded an independent Castle. And I have heard of *Belvoir* Captain, (whom he who had a Troop of Horse, Fighting and Plundering the the Restoration, took Possession of *Crowland*, and kept it without day. He was celebrated for with his drunken Companions also, mentions one Dr. *Michael King's* Chaplains, who was in his Valour, and Martial Enterprize Schollarship and Divinity.

Often also does the Doctor Account of his Sufferers, Reflectors, hoping, I suppose, to pass off the more pleasantly as far as I can judge, those I most part undeserv'd; and more of Breeding or Good-humour, But I say in this, as Bishop *Bur*

\* History of England, Vol. II. p. 1

Taylor in *Northamptonshire*. And had this been true I cannot see what of an Argument it carries in it, that he was not a Valuable and Useful Man: But when it is false, I believe all Mankind will agree without demur, that it is abominable, and to be detested. Now I am inform'd, and that by a Wordy Minister of the establish'd Church, \* whom none would refuse to credit if I should but name him, (and I have it under his Hand too) that this H— was no other than Dr. *Jeremy Holled*, and that his Father was a Gentleman in *Lincolnshire*, Steward to *Theophilus* Earl of *Lincoln*, who committed the Management of his whole Estate to him, which thriv'd considerably under his Care, though it miserably decay'd afterwards. And he had another Brother in the Ministry, viz. Dr. *Jonathan Holled*, who was beneficed at *Eston* in *Northamptonshire*, which was a good Parsonage as well as *Walgrave*. This Passage would shrewdly tempt a Man to suspect the Doctor was miserably impos'd upon by his Correspondents. And who can tell, but that when he says, that Mr. *Robert Rogers*, B. D. was the Son of a Miller, and that others had such or such mean and despicable Persons for their Parents, it might upon Inquiry be found to have no more Truth in it, than that Dr. *Jeremy Holled* was the Son of a Taylor.

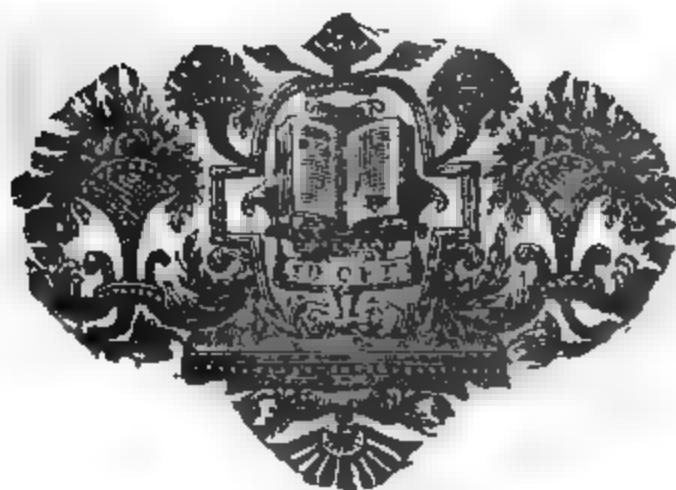
P. II. P. 404.

It is most undoubtedly the easiest Thing in the World to ridicule or inveigh against any Person, Party or Principles that can be mention'd, when Persons will give themselves leave to vent any thing that comes next, without any Distinction between what is true or false, probable or unlikely. The Sacred Scriptures themselves with the Penmen of them, and the most Eminent Persons of whom they give us an Account, have met with such sort of Treatment from prophane Scoffers. The Reformation of the *Church of England* from *Popery*, (with as much Caution as it was carried on) has been to the full as severely inveigh'd against and derided, in Four *Caricatures* in a burlesque Stile, by one Mr. *Thomas Wark* as the Protestant Dissenters have been in Dr. *Walker's* Attempt

\* Mr. *Stephens* of *Sutton* in *Bedfordshire*, since deceased.

*Attempt* in Folio. The latter Gentleman hath not discover'd more Concern to make those that are out of the Establish'd Church both odious and ridiculous, than the former has done by those that were in it. There is this difference indeed between the two Attempts, That the former, as Bishop Burnet observes \*, *tho' it is full of impious abuse, is yet put in a Strain apt enough to take with those who are dispos'd to divert themselves with a Shew of Wit and Humour*: Whereas the latter, tho' he sometimes affects to be thought witty, yet often comes off so dully, and in his whole Performance, is so wretchedly insipid, as well as insufferably tedious, that there is no great Danger of his much taking with any, but such as love Venom and Ill-nature, Pury and Bigotry, for their own Sakes, in any Shape or Dress without Distinction. And to such I am content to leave him, till any farther Efforts of his, give Occasion for farther Animadversions.

\* Pref. to this Third Volume of the History of the Reformation.



SOME



SOME  
REMARKS

UPON

Dr. *Bennet's* ESSAY

ON THE

*Thirty-nine Articles,*

Printed at

L O N D O N

In 1715, in Octavo.

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By EDMUND CALAMY, D.D.

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L O N D O N:

Printed in the Year MDCCXXVII.

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S O M E  
R E M A R K S  
U P O N  
*Dr. Bennet's Essay, &c.*

**O**F all the Persons that have from the Press oppos'd, what I publish'd some Years ago in *Defence of moderate Non-conformity*, that Triumphant Writer Dr. Bennet, has in his *Essay on the Articles*, treated me the most outrageously. He appears so strangely disturbed at what I advanc'd about *Subscriptions*, that I knew not how to contain himself within any reasonable Bounds, but (that I may borrow Language from his own dear Self) he uses very *coarse Expressions*, which a Gentleman is not willing either to use or bear, and therefore ought not to be treated with ceremony. (a) He discovers as foul a Mouth, as if he had had his Education at the College of *Billingsgate*, rather than at either of our famous Universities. I should have been a little surpriz'd at such Sort of behaviour, had I not known it to be the usual Way that Author, to bespatter to his utmost, those whom he opposes, with a Design I suppose to make

it evident that he has a Right to run them down his Plea ure. In drawing up the twenty-eighth Chapter of his *Essay*, which he has been pleas'd to allot me, he seems to have been in one contravening Fit, so as to have forgotten his *Priestly Character* of which he sometimes makes such Boast, unless he took it to be an essential Part of that Character, to rhodomantade without either Sense or Reason, and run down all that do not chime in with him. However I must own he is so very obliging (whether or no he really intended it, he knows best) as himself to furnish me with a sufficient Answer to several Things that are the Matter of his Complaint and Uneasiness: So that I can say of him as he says of another Gentleman, that *as for his Reasonings, must own they are pretty harmless; and are not likely to do much Mischief: And for the future his Calumnies will need no other Answer but that they are his.* (b)

(b) Pref.  
Epi. p. 174

His Language is hardly to be parallel'd, even if he in the Writings of the celebrated Dr. Atterbury, whom out of an Admiration of his Excellence, has copied after. That distinguish'd Author coming with the eminent Dr. Wake, (since advanced to the highest Station in the Establish'd Church) civilly tells the World in his Preface by way of Introduction, that he found his Work a *shallow Performance, written without any Knowledge of the Constitution, any Skill in the particular Subject of Controversy, and upon such Principles as are destructive of Civil as well as Ecclesiastical Liberty: Declaring, that all he advances is not only ill design'd, but ill grounded; and his Principles are as false as they are shallow; and that he has no Names or Censures to be bestow'd upon his Writers, or their Writings.* And he adds, after, *that his Performance is not more than a Series of flat, impertinent, and unmeaning Reflections; that it is a Series of Struck, that is, a Series of the same old, and the same old.*



Part of that Doctor's Work, is drawn out to the length of an hundred tedious Pages, in which there is not One (he says he speaks what he has consider'd) that would not upon careful Review, yield a manifest proof of his Infirmary or Ignorance. \* And some time after, he says, that from the Beginning to the End of this wretched Performance he has prov'd nothing effectually, but his own profound Ignorance of the Subject he engag'd in. † In like manner Dr. Bennet in his recent Performance, is for appearing grand and material, and throws about him at a mighty Rate, I seems to think he can hardly be too free in Invectives, or treat such as come in his Way with too much Acrimony or Contempt. Thus he is of one of those he is dealing with, that what he has written is a Bundle of Ignorance and Mistakes: and that he has prov'd nothing at all, but that he was not an utter Stranger to his own Subject: (c) And that he knew not one Syllable more of it, than barely serv'd to puzzle himself. And that he has been bold enough to broach the grossest Untruths in Matters of Religion. (d) That what he writes is a Complication of Falsehoods. (e) And he charges him with shameless reasonings, Heaps of Blunders, impudent Untruths, and malicious Slanders (f) And as for me, I am entirely charg'd with inventing and publishing gross falsehoods; (g) even the Memoirs of my own Brain: (h) and in delivering a Passage that is crammed with the most palpable Falsehoods, (i) with publishing shameless exaggerations, (k) and coining the most flagrant Untruths in a plentiful manner. (l) And at another Time, a Passage of the great Mr. Selden's, is charg'd as containing a Bundle of horrible and palpable Falsehoods. (m) And this is the Strain with which this Author seems to be delighted. But such an insulting, scornful, railing, huffing, rude and bouncing Way of writing this, is never likely to convince, and makes but a little Impression upon the wiser and thinking Part of Mankind: And if the Doctor gains by it in the least, I shall own myself more mistaken, than in which he so freely insults me,

(c) Dr. Bennet's Pref. Epist. p. iii.

(d) p. iv.

(e) p. vii.

(f) p. xvi.

(g) Essay, p. 370.

(h) p. 374.

(i) p. 375.

(k) p. 376.

(l) p. 382.

(m) p. 411.

me. However, I may safely say of him, as Bishop Burnet of Dr. Atterbury, that he seems to have forgot the common Decencies, of a Man, or of a Scholar.

But before I come to Particulars, it may not be amiss, just to touch upon the Rise of this angry Doctor's great Displeasure against me, which he has vented in a manner so little becoming a Gentleman and a Christian. And here he himself leads me the Way. I had asserted that before the Year 1571, all the Clergy were requir'd to subscribe the Articles of 1562; and that at first this Subscription was readily agreed to. And hereupon he tells the World, that he earnestly intreated me by Private Letters to communicate to him the Ground of my Assertion, with some few other Particulars, (n) and he adds, that he was well assured that those Letters came to my Hands but he could never obtain an Answer: And he represents my denying him that common Civility, as the Ground of his peculiar Relentment. Poor Gentleman! It seems a little Thing will disorder him. Methinks it is high Time to get more Command of himself, or else I doubt it will be in the Power of every one he has to do with to expose him. But I don't much care, if I get a little farther back, and tell what pass'd before my Letters were written.

I had indeed heard of the Gentleman before, and seen what he had publish'd, and heard somewhat of his Character too, but was an utter Stranger to his Person, till he was pleas'd upon a particular Occasion, to make me a Visit. Among several other Things that then pass'd in Conversation, he told me with a great deal of Frankness, when he was speaking of the Books I had then publish'd, that he and I meant the same Thing. This was so unexpected a Compliment, that I must confess I was a little at a Loss for an agreeable Return to it, on a sudden. And tho' I thought I treated him civilly, yet I could not help thinking, that he either so much mistook my Meaning, or had so awkward a Way of expressing his own, that the less Interchange there was be-

en us, it might be better for both; and so tho'  
 could readily have gratified him in what he mov'd  
 had it been in my Power, yet I could not bring  
 self so far to dissemble, as to signify any great  
 ire of a Correspondence with him. Some time  
 he gave himself the Trouble of writing to me,  
 I not only own the Receipt of his Letters, but  
 acknowledge there were some Expressions in  
 that appear'd tolerably civil: But then there  
 were such assuming Airs intermix'd, as gave me  
 siciently to understand that it was his Aim to pick  
 quarrel, which is a Thing that cannot be more  
 agreeable to some, than it is pleasing to others.  
 was not therefore out of Backwardness to Civility,  
 which I am desirous to be behind Hand with no  
 one, but out of Unwillingness to have a Debate  
 in one of the Doctor's Temper, that I return'd  
 no Answer. And I was confirm'd in my Back-  
 wardness to enter upon a Correspondence with him,  
 the Account that was given me, by some who  
 ed then in his Neighbourhood, of the Freedom he  
 took to pour out insulting Threatnings against me  
 in common Conversation, signifying how unmer-  
 cially he design'd to treat me, in the *Essay* which  
 was preparing. I found no Inclination herein  
 to give him Disturbance, and was apprehensive  
 that attempting to divert him, would have been  
 fruitless, as to go about to stop the Tide of  
 a River with my Thumb at *London Bridge*. And  
 as it should seem, has rais'd his Indignation to  
 a Degree, that not being satisfied to charge me  
 with *Mistakes*, (which are pretty common Things  
 in most of us Authors and) which others would  
 have thought a Charge heavy enough in all Rea-

son he could not rest without spending a Chap-  
 ter in *Reflections on the gross Falshoods* I had invent-  
 ed and publish'd. (a) This is Dr. Atterbury most ex-  
 pressly. For that Author dealing with Dr. Wake, when  
 he boldly charg'd him with writing for his

Conscience, says that these are Words  
 easily persuade himself to bestow upon  
 that that Writer's gross Preva-  
 lence of Truth, force this hard Lan-

(a) *Essay*, p.  
 370.

guage from him. \* In like manner, Dr. Bennet not tells the World, that *he is morally certain, that divers Narrations concerning the Articles, which I have printed as confidently as if I had some written or printed Papers to vouch them, cannot be warranted otherwise than by the Memoirs of my own Brain.* (p) This confess, is a carrying the Charge as high, and mixing together as much Roughness and Acrimony, and much Insolence and Ill-nature, as could well be done in so few Words. I may safely say here, as he does in another Case, with Respect to Bishop Sparrow, that this is *as vile a Character, almost, 'tis possible for any Man to deserve.* (q) But as long as the Character given is not deserv'd, the Dishonour attending it, falls intirely upon the Giver of it. For my part, I don't know but I may be as apt to value my Reputation as my Neighbours: And so I shall not stick to own, that considering from what Quarter this Accusation came, so little apprehensive was I of any Damage it would do me, that I was a good while in Suspence, whether or no it was worth my while to take the least Notice of it. At length I heard of his repeated Boasts of his mighty Performance against me, and lending his Book to some and presenting it to others, with the Leaves turn'd down wherein I was so cruelly insulted. So that it seems, he can't rest without an Answer, tho' I am afraid poor Gentleman! that will not contribute much to his Satisfaction. But I think, he must thank himself if he meets with any Thing that is not to his Relish.

After so long Silence then, I do by these Presents give this formidable Doctor to understand, that I have taken due Notice of the Compass of his abundant Civility, and the Extent of his *Priestly Charity*, and the Warmth of his inflam'd Zeal, yet I must beg Leave still to differ from him, about the Matters his twenty-eighth Chapter runs upon; and if he won't give it me, I shall take it. And tho' I am bound to give him all my Reasons, or Authorities

or Vouchers, yet if it will do him any Service, I shall let him know, that I had for some Years in my Hands, the large Manuscript Historical Collections of the well known Mr. Roger Morris. who is own'd by Mr. Strype to have been *a very careful Inquirer after such Matters.*\* This Mr. Strype (who is still living) transcrib'd several Things out of these Collections, that he thought might be of Use to him, while they were in my Custody: And it was from thence that I transcrib'd the greatest Part of that Account of *Subscriptions*, at which the Doctor is so much incens'd; and which he is *morally*, that is passionately so *certain is no otherwise warranted, than by the Memoirs of my own Brain:* (r) And I hope it won't be very long, (1) *Essay, p. 374* before he may have an Account of these Collections, from a good Hand.

However, by the way, I think it may not be improper to return the Doctor my Thanks, for his so freely owning, that there was yet another Thing besides that mention'd, that gave him Uneasiness; and this is of such a Nature, as that I should think, with respect to the Generality of Readers, it should carry a sufficient Antidote along with it, to prevent its having any ill Effects upon them. For he says in the Close of this Doughty Chapter, that *a Man who is able to coin the most flagrant Untruths, (this is Dr. Atterbury all over!) in this plentiful manner, is certainly qualified the best of any Person living, to record the Excellencies and Sufferings of the Dissenting Teachers* (s) I profess I can hardly help pitying the poor Doctor, that he should have no Friend so faithful and kind to him, as to advise him, out of common Prudence, to have kept that impotent Flight to himself. I know no Need he had so publickly to acknowledge, that a warm Desire to do what in him lay to blast the Credit of my Account of the Ministers that were ejected in 1662 for their Nonconformity, had any Hand in drawing him into so much foolish Extravagance. But since he could not keep it in, I don't know but it may be well enough that it is out. If it does him no Disservice,  
I

(s) p. 382.

\* Hist. of the Ref. under Queen Elizabeth, Vol. I p. 241.

I can assure him I am in no fear it will do me any; no nor the *Dissenting Teachers* neither, as arrogantly as he despises them.

(i) Essay, p. 373. If it be any Satisfaction to have Company in Tribulation, the Doctor does not deny me that, at which I am not surpriz'd. For when his Choler overflows, it is but an usual Thing for several, if it so happens that they come in his Way, to suffer under it at once. According to Custom therefore, in the very Page in which he begins to toss me about as a Foot-ball, he says of Dr. Fuller (whose Performance in our *Ecclesiastical History* has hitherto kept up a tolerable Reputation as well as a good Price) that he *can't admit his Testimony for Proof, because he betrays gross Ignorance in this Matter.* (i) All that I understand by that, is that he differ'd from our Dictating Doctor, which most certainly is a Thing unpardonable. Tho' if that Author really was ignorant, he discovers so much of a better Temper with his *Ignorance*, than my assuming Censor with all his Knowledge, that I am very inclinable to believe a great many People will be apt to give him the Preference. However by that Time I have got through his severe and ill-natur'd Repri-mand, it may possibly happen that some may be of Opinion, that this very Author himself, has not discover'd so exact a Knowledge of these Matters, after all the Pains he has taken, as to have any great Occasion for Boasting.

The Passage of mine at which the Doctor is so much inrag'd, that he cannot keep in any tolerable Temper, is express'd in this Manner. *The first Subscription that was required, was only to the Articles of Religion, drawn up and agreed to in the Convocation in 1562. All the Members of that Convocation were first required to subscribe, and all the Clergy afterwards; though there was neither Law nor Canon for it. This was refus'd by the famous John Fox the Matyrologist, who declar'd he would subscribe to nothing, but the New Testament in the Original. Generally however, it was at first readily agreed to: But such Changes and Alterations were afterwards made in these Articles, that many even of the Body* of

the Clergy refus'd to subscribe them a second Time, the Convocations of 1566 and 1571, &c. \* For my part, though I have since been at some Pains, making farther Inquiries into this Matter, I am still of the same Mind : And should have no Inclination to alter any Thing in the whole Passage, except it should be, by adding a Limitation to the first Clause, where instead of saying, *the first Subscription was required*, I should rather be for saying, *the Subscription that was requir'd in the Reign of Queen Elizabeth*, because there was a Subscription required then. † But what I have here asserted, in Dr. Ben-Opinion, is so far from being true, that in the next Strain of his good Friend Dr. Atterbury, in the most obliging manner he so much applauds, (u) and whose Observations he tells us *his Papers were* (u) Pref. Ep. p. iii. b'd,) he says the Passage is *crammed with the most probable Falshoods*. (x) Admirably polite I confess ! (x) Essay, p. 375. I may bear the Censure with the more Patience, as I have but Neighbour's Fare. For the very genteel Compliment is afterwards pass'd upon the Stage of the Learned Mr. Selden. (y) So that tho' Doctor treats me but ruggedly, yet he still seems desir'd to let me have good Company, which is a Comfort when a Man is in Distress. (y) p. 412. Then he first begins to *take this Paragraph of* in pieces, he appears to have some small Remainder of Compassion and good Humour left. For he declar'd that *the Members of the Convocation 1562 did subscribe the Articles they agreed on, and did them by Subscription*, (z) he is so candid as to (z) p. 374. are he is willing to suppose that this is all I mean, by their being requir'd to subscribe them. But though the putting as favourable a Construction upon Words as this amounts to, is what he is not sometimes very free for, upon which Account I have the more Reason to take Notice of it here, yet the chief of it is that I cannot perceive, that I upon this occasion had any great Need of his Favour. What I

Defence of Moderate Nonconformity, Part II. p. 107.

It appears from Bishop Burnet, Reform. Vol. III, p. 213, &c. that the Articles of 1552 were to be subscrib'd.

I said, appears literally true, viz. that *all the Members of the Convocation in 1562, were requir'd to subscribe.* For though the Articles did then pass by Subscription, and though some did at first subscribe very readily, yet there were others that hung back, and were not so ready for it, but that they needed to be *required* and urg'd and press'd, and that again and again. And for the Truth of this I appeal to Dr. Peter Heylin, whom I shou'd have thought our Doctor would have consulted in the Case. He in his Account of the Convocation which began on January 13, 1564. says \* that *there appeared Difficulty in taking the Subscriptions of the lower House. For though they all testified their Consent unto them on the 29th of January, either by Words express, or by saying nothing to the contrary. yet when Subscription was REQUIRED, many of the Calvinian or Zuinglian Gospellers had demurr'd upon it.* And he adds, that *with this Demur their Lordships are acquainted by the Prolocutor on the 5th of February; by whom their Lordships were desir'd in the Name of the House, that such who had not hitherto subscrib'd the Articles, might be ORDERED, (which I take to be equivalent to REQUIRED) to subscribe in their own proper House, or in the Presence of their Lordships. Which Request being easily granted, drew on the Subscription of some others, but so that many still remained in their first Unwillingness. An ORDER therefore is made by their Lordships on the 10th then following, that the Prolocutor should return the Names of all such Persons who refus'd Subscription, to the End that such farther Course might be taken with them, as to their Lordships shou'd seem most fit. After which (says he) we hear no News of the like Complaints, and Informations; which makes it probable (if not concluded) that they all subscrib'd.* I hope this Doctor will not be charg'd with gross Ignorance, as well as Dr. Fuller. I hope he has no gross or palpable Falshoods, shameless Forgeries, or flagrant Untruths in his Account; and that he cannot be charg'd with publishing the Memoirs of his own Brain. And yet I profess

\* Heylin's History



fels I know not what it may come to, should the Doctor happen to fall into another Fit. For though he owns *that the Members of the Convocation in 1562 did subscribe the Articles they agreed on*, yet he says *that they were otherwise requir'd to subscribe them, as Members of Convocation, is a meer Chimera.* (a) What he may here mean by *otherwise required*, he knows best. I should suspect there is something here left out, that is necessary to make up the Sense. But let his Meaning be what it will, I stand to what I asserted, *viz. that all the Members of that Convocation were first requir'd to subscribe.* And if this be a *Chimera*, it appears from the Words cited, that Dr. Heylin is the Father of it, and not I. And I shall add that it is Mr. Strype's, and Bishop Burnet's *Chimera* too; and (without any disparagement of our Doctor) I believe I may venture to say of both of them, that they search'd as nicely into these Matters, as he can pretend to have done.

(b) Essay p. 374.

Mr. Strype says \* that in the 11th Session of this Convocation, the Articles being subscrib'd by some of the lower House, were brought up by the Prolocutor; praying the most Reverend and the Right Reverend Fathers, to take Order that all that had not yet subscrib'd, might do it publickly, either in the Assembly of the lower House, or before them in the Upper. Whereupon the said Fathers decreed, that the Names of those of the House that had not subscrib'd, should be written, and brought to them the next Session. From whence I think it appears very plainly, that after the Subscription of the major Number of that Convocation, without which the Articles could not have been said to have pass'd, there was a Subscription requir'd of the Residue of their own Members, and that some of them were not very forward for it. Bishop Burnet also agrees intirely, and tells us that on Feb. 5, 1562, the Prolocutor with six of the Clergy, brought up the Articles of Religion, that had been sent by the Archbishop to the lower House: Many had already subscrib'd them, *proposed that such as had not yet done it, might be*

be REQUIRED either to subscribe them in the lower House, or to do it in the Presence of the Bishops. Upon this the upper House ordered that the Names of those who had not subscrib'd them might be laid before them the next Session: On the 10th the Prelocutor with eight of the Clergy came up and told the Bishops that many had subscrib'd since their last meeting: Upon that the Bishops renew'd their former Order, \* So that if all our Historians are not guilty of Falshoods, Forgeries, and Untruths, and of publishing the Memoirs of their own Brains, I may still venture to say that all the Members of the Convocation in 1562, were requir'd to subscribe the Articles, leaving the Doctor to do what he pleases with the Chimera he talks of, which he may account for in his next Essay. Though I must own, if some Mens Representations may be regarded, there is no great Occasion to boast of the Mighty Doings of this Convocation: For we are told that many things were agreed to in it, that would have tended to the great Good of the Church, but were suppress'd: For nothing was of force, but as the Queen and the Archbishop consented. †

I had added that all the Clergy were requir'd to subscribe afterwards, though there was neither Law nor Canon for it. And here the Doctor is again disturb'd. For he by no Means will allow the Subscription to have been extended to all the Clergy, till 1571. And supposing him to have been herein in the Right, it is but putting many in the Room of all, and I am still safe: For he himself owns it as to many; saying, *I have reason to think, that in the Year 1564, the London Clergy were requir'd by the High Commissioners to subscribe the Articles of 1562.* (b).

(b) Essay P.  
372, 373.

However I am still of Opinion, that this Matter may very safely be carried much farther, than the Doctor out of his abundant Caution seems free to allow. For Mr. Strype (who in Matters of this Nature deserves as much to be regarded as most Men) speaking of these Articles, tells us from the first, that

† Hist. of the Reformation, Part III Book VI. p. 302.

\* Bennet's Hist. of the Reformation. Vol. III. p. 316.

that *they were to be subscrib'd by all Clergymen.* \* And if they were not actually requir'd to be subscrib'd by all of them immediately, it plainly appears not to have been the Fault of the major Part of that Convocation. For the same Gentleman has given us the particular Requests and Petitions of the lower House, with Respect to the *Book of Articles*; † and the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th and 18th, &c. refer to a general Subscription to be made, to the said *Articles* when compleated, by all that should have Institution and Induction, or take Degrees in the Universities, &c. Though this amounts not either to *Law or Canon*, yet I think it shews the good Will of the dignified Clergy at that Time, and what they aim'd at, and were disposed to pursue as far as they were able.

And I take this Step of theirs, the rather to deserve Observation, because a general Subscription had been requir'd, as Dr. Bennet himself observes, (c) to the Articles that pass'd ten Years before, in King Edward's Reign, An. 1552. Subscription was then requir'd, not only from the Bishops, but also from all such as should take holy Orders, or officiate in the Church, either in reading or preaching, or that enjoy'd any Benefices. And a Book was kept in the Bishop's Register for that Purpose as a Record. And any that refus'd to subscribe to them, were not to be admitted by the Bishop to any Orders, or Ecclesiastical Ministry. And such as scrupled to subscribe, for lack of the right Knowledge or Understanding of any of them, the Bishop by Instruction and Conference was to endeavour to inform them, allowing them about six Weeks Time for Deliberation, or otherwise they were disabled from enjoying any Preferment in the Church. ‡ And it was natural enough for the Clergy after 1562, to think that it was to the full as reasonable, for it to be insisted on that their new Articles should be universally subscrib'd, as that it should be so before as to the Articles

(c) Essay p.  
375.

\* Life of Archbishop Parker, p. 120.

\* Hist. of the Reform. under Queen Elizabeth. Vol. I. p. 301, 302.

† Mr. Strype's Memorials Ecclesiastical, Vol. II. p. 420.

Articles of 1552. And they plainly shew'd that this was their Mind, by their Carriage afterwards.

But to go on ; Mr. *Strype* also farther informs us, that a general Subscription of the Articles of 1562, was actually insisted on, before that Time that is mention'd by the Doctor : And lets us know \* that in 1564, the Clergy in and about the City of *London*, were summon'd to *Lambeth*, where the Bishop's Chancellor told them (and they were an hundred and forty in Number) that it was the Pleasure of the Council, that they should not only keep the Unity of Apparel, and inviolably observe the Rubrick of the *Book of Common Prayer*, and the Queen's Injunctions, but also the *Book of Convocation*, (and that says Mr *Strype* well, must be the Thirty-nine Articles) to all which they were requir'd presently to subscribe. And he tells us elsewhere, † that about the latter End of March 1564, the London Ministers, together with those of the Archbishop's Peculiars in the said City, and those of Southwark, were all peremptorily requir'd to promise and subscribe Conformity to the Habits prescribed, and likewise to the Rites of the Common Prayer, the 39 Articles, and the Queen's Injunctions ; or to be depriv'd within three Months. And as most did subscribe at that Time, so about thirty stood out, and were suspended.

Dr. *Heylin* also speaking of the Year 1564, falls in, and says ‡ that the Articles of Religion lately agreed upon in Convocation, had been subscrib'd by all the Clergy who had voted them ; subscrib'd not only for themselves, but in the Name of all those in the several Dioceses and Cathedral Churches, whom they represented. But the Bishops, N. B, not thinking that sufficient to secure the Church, REQUIRED Subscription of the rest in their several Places, threatening no less than Deprivation to such as wilfully refus'd, and obstinately persisted in that Refusal. And when in another Writing, \* the same Dr. *Heylin* appears displeas'd with Dr. *Fuller*, for insinuating that the Bishops

\* Life and Acts of Archbishop Grindal, p. 98, 99.

† Hist. of the Ref. under Q. Elizabeth, Vol. I. p. 412. Ibid. p. 165.

‡ History of Queen Elizabeth, p. 65.

\* Animadversions on the Church History of Britain, p. 149.

Bishops in these their Proceedings in 1563 and 1564, *acted by a weak Authority*, in requiring their Clergy to subscribe, when at that Time they had no Canons to proceed upon, he says, that if they did any such Thing, it was not as they were empower'd by their Canons, but as they were enabled by that Authority which was inherent naturally in their Episcopal Office. To which Dr. Fuller replies, \* (as well he might) that *he does not understand what he therein means or drives at.*

The Doctor out of his abundant Modesty and Humility is pleas'd to say, that *he will unfeignedly thank, rather me, or any other Person whatsoever, for better Information.* (d) For my Part I can't well tell, whether he will think what I have here put together about the General Subscription to the Articles that was insisted on, before there was either Law or Canon to enforce it, amounts to *the better Information*, for which he declares he shall be so *unfeignedly thankful*. If it does not, I must own I shall not be much concern'd. And if it does, I shall leave it to him to express his *unfeigned Thanks*, in what Way he may think most fit and proper. But whether it does, or does not, I am very inclinable to believe, that most People will by this Time begin to be of Opinion, (if they were not before) that there is hitherto no great Occasion for his Uneasiness; and yet much less for his Rudeness. But exactly like Dr. Atterbury, to whom he tells us he has *contracted a Debt of the humblest Gratitude*, (e) he will take his own Way, let the Consequence be what it will.

(d) Essay, p. 375.

(f) Pref. Ep. p. iii.

I had said that *there was neither Law nor Canon for this Subscription*: that is, not for that requir'd in 1564, or at any Time before 1571. At this Dr. Bennet cries out, *Strange!* (f) But as strange as he makes of it here, it is strictly true, and he himself own'd as much a little before, (g) saying in so many Words, that *the Articles of 1561 were agreed on, and publish'd, tho' there was at present no Law or Canon that expressly requir'd Subscription to them.* I would fain know why it should be more strange for

(f) p. 375.

(g) p. 371.

\* *Appeal of injur'd Innocence*, Part II. p. 87.

me to say this than Dr. Bennet. To justify his crying out *strange!* In this Case, he pleads that *he has shewn that the High Commissioners had Power to require Subscription by the first of Elizabeth, Chap. i.* And it must be own'd that he had asserted that, but that is a distinct Thing from Proof. But notwithstanding he had asserted this, he yet had at the same Time declar'd in so many Words, that *there was a present no Canon that expressly requir'd Subscription.* And in the Name of Wonder, why might not I assert, affirm, and declare this as well as he? How can this be allowable in him, and blameable in me? His declaring this so distinctly himself, and making so *strange* of it when it comes from me, is a meer *Atterburian* Grimace. I fancy most People upon a Comparison, will think that I had the most Reason of wondering of the two: Tho' I am not much dispos'd that Way. I am free to own, I count nothing *strange*, where such a Gentleman as Dr. Bennet is concern'd. But when he says, with the Doctor's Leave, meaning mine, *there was Law for this Subscription*, I think verily he runs too far. Does he need *my Leave* to blunder and contradict himself! that would be *strange* with a Witness! If he through Forgetfulness, will say one Thing in one Place, and the direct contrary in another, it is not in my Power to help it: But as for my giving him *Leave* to do thus, it is a putting too hard upon me to insist on that. For me to give *Leave*, that he should affirm there was *no Law* for a General Subscription, which he asserts in one Page, (b) and yet that *there was Law for it*, which he asserts four Pages after, (i) is what I can by no Means do. Tho' I should not be backward to any Instance of brotherly Kindness, that could reasonably be desir'd of me, yet this carries such a downright Contradiction in the Face of it, that I can by no Means give *Leave*. 'Tis a Thing that is really out of my Power. I here return him his own elegant Complement; methinks he should have spar'd the Pains of contradicting himself in Stories of his own Invention; and that especially within the Compass of so few Pages.

(b) Essay, p. 371.

(i) p. 375.

But for Dr. Bennet when he had been guilty of unhappy a Blunder, about a *Law* for this Subscription, to charge me with a like Blunder about *Canon* for it, has but an ill-natur'd Aspect. Had been really guilty, and actually said *there was no Law for this Subscription*, in one Place, and yet added that *there was a Canon for it*, in another, think verily another Person might have rallied me upon this Account, with a greater Appearance of Decency, than one that had declar'd expressly, in so many Words, both that *there was a Law for Subscription*, and that *there was no Law that expressly requir'd it*, at the same Time. But even there is no Ground at all given on my Part for a Charge of this Nature, for the Doctor to insult at the Rate he has done, is too unmerciful. I assure him, whatever becomes of *the Law* for Subscription, before the Year 1571, (which he may set up and shew as well as affirm, if he is but true) I am as well satisfied as he himself can possibly be, that there was no *Canon* for the Subscription to the Thirty-nine Articles, before that Year. He is pleas'd indeed to say, that I *both deny and affirm it*. But had he been free to *put a favourable Construction upon my Words*, (which he talk'd of on the Page before;) nay had he but been willing to do me common Justice, nothing of that Nature had ever been suggested. For all that I affirm in the Place that he refers to, is this; that *the Convocation (viz. that in 1571) made a Canon, obliging to subscribe all the Articles without Exception.*\* I want no other Convocation than that; nor will my words fairly bear any other Sense. And it is most evidently true, and own'd as far as I can perceive by the Doctor himself, that *that Convocation actually made a Canon obliging to subscribe all the Articles without Exception*, notwithstanding that there was neither *Law* nor *Canon* expressly requiring such Subscription as many of the Bishops insisted on, in 1562 or 1564, till the Year 1571. So that all the Stir the Doctor has been making about this

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the Author, he has but been raising a Dust, and trying to show it a Mistake: And all that can be fairly extracted from the Whole is, that this most courteous and obliging Gentleman, was very willing and desirous, and thought it might serve his Purpose, for me to be thought to have contradicted myself as he has done. But for Time to come, I would advise the Doctor as a Friend, to be peculiarly cautious, running not a Contradiction himself, when he is charging any Thing of this Nature upon another, and that especially at a Time when he must be forced to wrest his Neighbour's Words, to make him so much as appear to be guilty of any Thing like a Contradiction, while he says nothing but what is really consistent, and strictly and literally true. In such a Case as this, it had not been at all amiss, for Dr. Bennet, to have remember'd the Caution which his Great Friend Dr. Asterbury, (whom he so much admires and applauds) gave to Dr. Wake, when he told him that *the Air of Assurance which he took would be very amazing to a Man that did not consider how Doubts dwell usually in knowing Breasts, and that those who have the least Skill in Things, are apt to be positive.*\* The Advice included in the Caution was in itself very good, tho' it carried with it great Insolence, as it was applied by him who gave it: And that the rather, because it was so contrary to his own Practice. For it seems it is the Asterburian Way, (of which Dr. Bennet would do well to beware for the future,) to inveigh against the Mistakes of other Men, when in the mean Time his own Mistake is all their own. †

The Doctor's next Cavil against me, relates to the personal Subscription of the famous John Ray to which he says, that *the Subscription he refus'd, was a Subscription to the Articles, he begs Leave to disbelieve, till he has better Evidence than my bare Assertion.* (K) And tho' when he was so submissive to beg Leave before, I could not by any Means

\* Asterbury's Rights, Powers and Duties, p. 71.  
See Ecclij. Speech, and Paraphrase



for the Reason given; yet in this, I am as free to give him Leave, as he can be to desire it. However I cannot but observe, that tho' the Doctor does not believe Mr. Fox refus'd a Subscription to the Articles, he yet does not intimate what he took that to be which he refus'd to subscribe. Dr. Heylin desires it was not *the Canons* that he refus'd to subscribe, and he represents it as a Blunder in Dr. Fuller

that he should bring in that worthy Person as *ur'd to subscribe the Canons by Archbishop Parker; whereas (says he \*) there were at that Time no Canons to subscribe unto, nor is it the Custom of the Church to require Subscription unto Canons, but of those only who were sent to the making of them.* I must confess I look upon it as most probable that it was the *Articles*

that he refus'd to subscribe; and the Probability thereof appears to me from several concurring circumstances.

I observe that it is under the Year 1664 that Dr. Fuller takes Notice of Mr. Fox's refusing the Subscription that was requir'd. And it has been been seen, that the subscribing the *Articles* was at that Time very generally requir'd, tho' there was as yet no express Law or Canon for it. This Mr. John Fox was at that Time about London, and he was so doing a Man, that his Example might very well

be thought as likely to influence others to a Compliance in subscribing, as any Man's that could have been pitch'd upon. And Dr. Fuller tells us, that he was summon'd by Archbishop Parker to subscribe,

with Purpose, *that the general Reputation of his Piety, might give the greater Countenance to Conformity.* † And in this Respect none of those that did not actually sit in the Convocation, could appear more likely to have been call'd on to subscribe the Articles than he. And besides, had he been urg'd to have subscrib'd to the Use of the Habits, &c. I can hardly think he would have made such an Answer as is related. His referring to the Practice and Usages of other Reformed Churches, had then

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\* Animadversions on the Church History of Britain, p. 150.  
† Church History, Book IX, p. 76.

the *Articles* very well, yet that be true, than as it could be prov'd from *ment*, he might be unwilling to encircling up any other Standard of *Orthodox New Testament* itself, in which many since his Days, have most fully concur in their Sentiment. Or if we suppose something different from the *Articles* that I offered him to subscribe, tho' he had I so well in the main, yet according to he must have refus'd Subscription, but not free for subscribing any Thing but *statement*. And Dr. Heylin seems to the same Opinion with me, in this the very Way in which he introduces takes of Mr. Fox's refusing Subscription with observing, that *the Obstinacy of as he calls them, in Matter of Ceremony the Bishops to make Trial of their Orthodoxy of Doctrine, and to require a Subscription in 1564.* \* And who more like in this Case, than the famous Mr. Martyrologist?

This great and good Man being in Banishment abroad into his Native I Year 1560 go down to *Norwich*, where the rage of the Bishop of that Dioc

his being made President of *Magdalen Col-  
Oxon*, which Mr. *Strype* takes notice of; \*  
about the same Year he set forth the first Edi-  
of his *Acts and Monuments* in English. † In  
, he continu'd still unprovided for, as the same  
or observes in the Beginning of it: ‡ But in  
Course of that Year, he was preferr'd to he  
and of *Shipton* under *Wichwood* in the Church  
town. And in the Year 1566, when the Con-  
about the Habits ran so high, and many Mi-  
nisters were forbid preaching on the Account of  
Noncompliance, Mr. Fox *having no Living,*  
*not taken notice of, or summon'd before the Com-*  
*moners, tho' he was no Approver of the Habits, and it*  
*well enough known that he was not.* \* And there-  
I must own I still think it was as likely to  
been in 1564, that he should be call'd on to  
tribute, and that to the *Articles*, as to any thing  
or at any other Time. But after all, if the Doc-  
who freely owns that Mr. Fox did make the Decla-  
a mention'd, and refus'd the Subscription that was  
is'd of him, (i) continues to be of another Mind, (n) *Essay* p.  
still thinks it was another Sort of Subscription 373.  
he refus'd, and not that to the *Thirty nine Ar-*  
s, for me he has full Liberty, and I grudge it  
not. And if the Reasons he has to produce  
weigh mine, he shall find me ready to fall in  
with him. But till that appears, I cannot help dis-  
ting from him. And so far am I from being sin-  
gle in my Sentiment, that the very Gentleman  
who wrote the *Vindication of the Church of England*  
in the *Aspersions of a late Libel, intit. Priestcraft*  
*and Popery*, (whom the Doctor so much applauds,)  
wherein concurs with me, and says, that John  
Fox was one of those that refus'd to subscribe the Ar-  
(m) And who knows, but his Suffrage, may  
the better Evidence the Doctor requires,  
comes to re-consider the Matter. (m) *Pref*,  
p. 11, and  
oft else-  
where  
(n) p. 196.  
ings being premis'd, which are indeed  
of Preliminaries, the Doctor loses  
all

(o) Essay, p.  
375.

(p) p. 376.

all Patience, and charges me (*à la mode de Christ Church* with a short Passage crammed with the most palpable *Falshoods* : (o) And seems to be in as great a Consternation as if he had been afraid that Heaven and Earth were coming together, or the general Dissolution were just at hand. And if you would know what is the Matter, it is only this ; that I had said that such Changes and Alterations were afterwards made in these Articles of 1562, that many even of the Heads of the Clergy refus'd to subscribe them a second Time in 1566 and 1571. Whereas he says it is evident to Demonstration, (but he does not tell us by what Sort of Logick we must judge of that Demonstration) that the Articles of 1562 were never chang'd or alter'd in the smallest Punctilio till they were revis'd in 1571. Nor were they ever laid before the Convocation in 1566. And the Autographal Subscription of the Convocation of 1571 to the same Articles, even before the Revisal is still extant, and he has printed it at large in his twentieth Chapter. (p) But I doubt it will on Search be found, that it is easier by far to assert than prove a Demonstration in such Particulars, these. I here say, as Bishop Stillingfleet \* in another Case, some Mens Demonstrations will hardly mount to the Strength of a probable Argument. I am apt to fear no Mens Way of Reasoning more than those who talk most of Demonstrations. I therefore I should have thought the Doctor had better have reserv'd his Good God ! for some weighty Occasion, where the Matter was more important and the Evidence much clearer, so as to come a little nearer to a Demonstration, for fear of profaning that sacred Name he mentions, (and which cannot but know his Function peculiarly obliges him to sanctify) by taking it in vain. But I will at the Drudgery (for once) of taking Things Piece by Piece, and considering his Assertions and Questions distinctly.

1. He positively asserts, and pretends it is evident to Demonstration, that the Articles of 1562, were never chang'd or alter'd, even in the smallest Punctilio.

\* *Antiquities of the British Churches*, Chap. V.

## on the Thirty-nine Articles

they were revised in 1571. And therefore he calls  
it a triumphant Manifest, according to the  
Custom, and I grant that up to the year 1571, no  
alteration was made in the Articles of 1552, except  
what is in 1571. To this I answer that I am  
aid by Robert Barnes \* that alterations were  
in the Articles of 1552, between the time when  
they first passed, and the year 1571; and  
thinks that such Things are common in such  
Cases. And therefore I must confess it appears to  
me to be very trifling to pretend to be as very nice  
exact in such Things, as the Doctor would  
times seem to be. And I should think that  
Man that does but observe, that tho' in the  
the Articles, they are said to have been agreed  
by the Archbishops and Bishops of both Provinces,  
the whole Clergy; whereas none of the Provinces  
subscrib'd at all, excepting the Archbishop,  
the Bishops of Durham and Chester, will let him  
Ground to pretend to any great exactness in  
proceedings of such Ecclesiastical Bodies. And  
I should also think, that any Man that observes that  
the Statute in 1571, requires Subscription to  
thirty-nine Articles, as they are comprised in a  
Book, yet there were at that Time in that  
Book but Thirty-eight Articles, the twenty-  
being omitted, notwithstanding that it pass'd  
in Convocation, should not suppose that great particu-  
larities are always exact; and should have but  
Heart to pretend with our Doctor, that it is  
not even to Demonstration, that the Articles of  
1552, were never chang'd or alter'd even in the small-  
est Part. Methinks the Doctor in such a Case  
should have remember'd the Queries that he  
himself saw Occasion to start in another Case, with  
reference to the Canons; viz. what if some Particu-  
lars were alter'd by the Queen's Command, when there  
was Convocation sitting - Does not every Body know  
that Queen Elizabeth was of ? (1) Methinks  
Queries as these, which are certainly as allow-  
in one Case as in another, much weaken  
our

our Doctor's pretended Demonstration. And in Reality, how he can reconcile his now asserting it to be *evident even to Demonstration, that the Articles of 1562 were never chang'd or alter'd in the smallest Punctilio till they were revised in 1571*, with his so frankly owning that *Parker* did upon Occasion make an Alteration at the very Press, in the Articles, after they had pass'd the Convocation, (s) and that that Archbishop acted by Order of the Queen, who interest'd herself much in religious Matters, and caus'd divers Alterations to be made in the Articles and Canons of the Church, (s) I cannot imagine. Its Pity some Men have not better Memories. Nay if the Thing that our Author has fairly enough insinuated, should be frankly own'd; viz. that Queen *Elizabeth* did take upon her to order an Alteration in the Articles, after they had pass'd the Convocation, she did no more than her Father *Henry VIII* had done before her, of whom we are told by a celebrated Writer,\* (from Bishop *Burnet*) that he *corrected and amend'd with his own Hand the Articles of Religion that were drawn up in 1536, before they were publish'd*. And if Queen *Elizabeth* might thus change the Articles in one Place, why might she not do it in twenty, if she saw Occasion? And what then becomes of our Doctor's *Demonstration, that the Articles were not chang'd or alter'd even in the smallest Punctilio*?

2. The Doctor as positively asserts, that the Articles of 1562 were never laid before the Convocation in 1566: And very triumphantly asks me, *where did I learn that the Articles were ever offer'd for Subscription, to the Convocation of 1566*? (u) But here I hope he cannot pretend to a *Demonstration*, the Acts of the Convocation perishing in the Fire of *London*. And yet really he might have done it with as good a Grace, as under the last Head. He tells us that *Dr. Heylin's Abstract shews that no Business was done or propos'd in this Convocation, except what related to a Subsidy which they granted to the Queen*. (x) But for any Thing that appears, *Dr. Heylin* might therefore say that no Business was then done but this, because

\* *Dr. Wake's Authority of Christian Princes asserted*, p. 136.

(s) Essay, p. 112, and Chap 24.

(s) Essay, p. 233, 345, 447.

(u) p. 367.

(x) p. 257.

because nothing else was brought to Perfection. There are others that still think it highly probable that the Thirty-nine Articles were requir'd to be subscrib'd in the Convocation in 1566, because this was the very Thing with which the Convocation in 1571 first began. And they look upon it as the more likely, because the Commons were at that very Time upon a Bill to oblige to a Subscription to them, which would make it appear scandalous for any Members of the Convocation, still to refuse Subscription. To me also I must confess it appears the more probable that this Convocation in 1566 had a Concern about the Articles, as well as that which went last before it, and that which came next after it, because Mr. Selden says, that *the Articles were made at three several Convocations, as well as confirm'd by Act of Parliament, six or seven Times after.* \* Now there is no third Convocation, at which they could be made, unless we take in that of 1566, as well as that of 1562 in which they were begun, and that of 1571 in which they were finish'd. I know very well that Doctor Bennet with his usual Confidence, says that *this Passage contains a Bundle of horrible and palpable Falshoods, (y)* but that is only an Atterburian Cast. The Truth of the Matter is this; that Assertion did not suit the Doctor's Purpose, and therefore he was forc'd to vent his Spleen: And if he had not, it is hard to say what the Consequence might have been. However if this may not be allow'd to pass for sufficient Evidence, I have that to add presently, that I hope will plainly shew that I had some *Shadow of Reason, (x)* at least, for what I have asserted. (y) 287, p. 376.

3. He affirms, that *the Autographical Subscription of the Convocation of 1571, to the same Articles, even before their Revisal is still extant, and he has printed it at large in his twentieth Chapter. (a)* And this is the pleasantest Touch of all. He affirms that *they who subscribed a certain Copy that is in the Bodleian Library were undoubtedly the lower House of that Convocation which met in 1571. (b)* But Bi- (a) p. 1. (b) p. shop

\* Table Talk, London, 1716, p. 3.

shop Burnet after he had been speaking of the Convocation in 1562, says that *we are not sure that the like Care was us'd in the Convocation Anno 1571; for the Articles are only subscrib'd by the Archbishop of Canterbury, and the ten Bishops of his Province; nor does the Subscription of the lower House appear.* \* I profess I begin to be in Pain for Dr. Bennet. I am afraid he will come off but poorly; especially considering that he is forc'd to own that *the Registers of this Convocation are lost; and that the Subscription bears no Date at all; nor is there any previous Form: And that consequently the Roll itself does not shew for what Reason the Subscription was made, or at what particular Time.* (c) And for this Reason I cannot imagine, how he can possibly have any Certainty that that which he has printed as *the Autographical Subscription of the Convocation of 1571 to the Articles*, is really and truly such. His Account of this is very deficient. And, for any Thing that yet appears, or that he has suggested, this Subscription carries nothing of a Proof in it. It is granted, a Roll of many Names there is in the Bodleian Library, and this is sew'd to Wolf's Edition of the Articles of 1562, and by the Account of the Names that the Doctor has printed, they should seem to be the Names of the lower House of Convocation, in 1571: But whether this Roll of Names was sew'd to this Book of Wolf, by mistake, as is asserted by Dr. Atterbury, † or out of Design, as others suspect, is hard to say. And what this Roll of Names at first belong'd to, before it was sew'd to Wolf's Copy of the Articles, no Mortal knows. Let it then be granted, that this was a real Subscription of the lower House in 1571, yet how can it be evidenc'd to be their Subscription to the Articles of that Year? This is very unlikely, because it seems Wolf's Edition omits the Twenty-ninth Article, which was inserted in the Articles of 1571. (d) And the Doctor himself owns, that *the Subscription to this Copy, could not be that Subscription which is mention'd in the Ratification of 1571.* (e) So that though he calls this *the*

(c) Essay p. 172.

(d) p. 112.

(e) p. 273.

\* Exposit. of 39 Articles, p. 16.

† Rights, &c. p. 412.



the Autographical Subscription of the Convocation in 1571 to the Articles of 1562, yet for any Thing he knows, it may as well have been a Subscription to any thing else. And therefore what he means by saying, that *never did any Subscription carry more evident Marks of its being what it appears*, (f) is beyond my Skill to imagine. For in Reality, it does not at all appear what it was made to. I think there is much better Proof, that this was not the Autographical Subscription of the Convocation in 1571, to the Articles of 1562, than there is that that Subscription in the Volume Synodalia, in Bennet-College, was not a Subscription of the lower House, in 1562, to that very true Copy of the Articles which it succeeds, about which the Doctor contends with so much Warmth. (g) But for mighty Boasts, and poor Performances, commend me to Dr. Bennet, above most of the Writers of the Age.

(f) Essay, p. 269.

(g) p. 200.

4. He farther asks me, *who told me, that any one Member of the Convocation in 1566, or of that in 1571, refus'd to subscribe the Articles? Or if they did refuse, how shall it appear, that they refus'd to subscribe, upon the Account of Changes and Alterations made in the Articles?* (h) I answer, that some refus'd in 1571, appears very plainly from hence, in that Archbishop Parker, after accepting and confirming the Prolocutor, commanded all the Company of the lower House, that had not yet subscrib'd the Articles, made in 1562, now to do it. And that all that would not subscribe them, but refus'd so to do, should be excluded. \* I know not how to suppose that such a Step as this would have been then taken, had there not been some that had till then refus'd. And the same Historian that mentions this, does in the very same Page in which he takes Notice of it, give an Instance in Richard Bishop of Gloucester, who cared not to subscribe the Thirty-nine Articles, though it was to be done by all the Members of the Synod. And in the Collections of Mr. Roger Morris, which I mention'd before, I met with an Account that after the Subscription to the Articles in 1562, some Alterations

(h) p. 376; 377.

(n) Essay, p.  
376.

terations were made. And particularly the Paragraph beginning with these Words, *Christus in Calum ascendens*, which was so express and full against *the Corporal Presence*, and was in the Articles when they were first sign'd, was afterwards dash'd with *Minium*. \* Upon which Account many refus'd to subscribe a second Time in 1562, and persisted in their Refusal in 1566, *though they were severely menac'd*. This *menacing* in the Case, to me seems plainly to argue, an yet remaining Aversion in some. And if upon the whole I have run into Mistakes about these Matters, (which I must own I am not yet aware of) it was these Papers of Mr. Morris that misled me. Though I am very inclinable to believe, that his Authority will with many, go as far as Dr. Bennet's. These Papers he calls *invisible Records*, (i) and with his usual Civility, talks of my *dress'ing up a Romance*, and opening a *Fairy Scene*, and I know not what: But the Papers may soon become visible, and I hope will be so e're long; and then he may have the Satisfaction to *find himself mistaken*, at which he is so kind as to intimate, he *for my Sake* would be so very glad. And that I may not be behind Hand with the Doctor, I can assure him, I shall be as glad of it for his Sake, that so being convinc'd of having been a false Accuser, he may learn to govern his Pen better for the Future, and keep from such malicious Criminations, and such *swelling Words of Vanity*, as would bring a Discredit to the best Cause in the World, and cannot do the least Service to a bad one.

(k) p. 377.

5. The Doctor farther asks, *where I found, that the Parliament pass'd the Act of the 13th of Elizabeth, Chap. 12, to stop farther Rigors, and to put an End to the Severity of the Bishops?* (k) I answer I found it in Mr. Morris's Papers, and in several Writings of the

\* Bishop Burnet in his History of the Reformation, Vol. III. p. 301. Speaking of leaving out the express Declaration made in the Articles of 1552 against the Corporal Presence of *Christ* in the Sacrament, says that it no Way appears to him, whether these Words were suppress'd by the Consent of the Convocation, or whether the Queen order'd it to be done either by a direct Command, or by denying her Assent to that Part of the Article.

the old *Puritans*. And I still think it may be easily gather'd, from the Account of Mr. *Peter Wentworth*, in *Dewes's Journal*. \* He tells me that Dr. *Fuller* whom I sometimes quote, calls this Law a sharp Edit against the *Nonconformists*. And it must be own'd to have been sharp enough, if it be consider'd that Deprivation was to be the Consequence, of a Man's refusing through Dissatisfaction, to subscribe to any one of the Doctrinal Articles of Religion : And yet it manifestly tended to abate Rigor and Severity, if that Act distinguish'd between the *Doctrinal Articles*, and others, as I must own I did, and do still apprehend it does. And I take this to be the true Reason, why the *Commons* in whose House it began, were so fond of this particular Bill, as the Doctor observes they were. (l) And though he seems to think it a material Objection against their designing by this Bill to make this Distinction, that upon this Supposition, there is no knowing which of the Articles are to be subscrib'd, and which are not, (m) yet if the Method which they propos'd had been pursu'd, this would have been easy enough to have been known : For when the Bill was brought in, it had an *English* Edition of the Articles that was mark'd, join'd to it : And these Marks would have sufficiently made it known, which Articles were necessarily to be subscrib'd, and which not. To me this is very plain, from *Dewes's Journal* ; where we have an Account that in the House of Commons, Dec. 5. 1566, the Bill with a little Book printed in the Year 1562, for the sound Christian Religion was read the first Time. \* And that on Tuesday Dec. 10, the Bill with a little Book printed An. 1562, for the sound Christian Religion, was read the second Time, and order'd to be ingross'd. † This little Book would have prevented any Confusion, as it was mark'd.

(l) p. 407.

(m) p. 405.

The Doctor very officiously whispers me in the Ear, and tells me what he might as well have spoken out ; viz. that the Bishops were so far from esteeming this Act a Diminution of their Power, and a Check to their Proceedings, that they themselves were most earnest Promoters

\* Page 234.

† P. 132.

\* *Ibid.*

(m) Essay, p. 377.

(n) Ib. Chap. xviii.

(p) p. 261

(q) p. 377.

*moters of it, in the Year 1566, when the Bill was first brought in: (n) But he offers what is not much to the Purpose. I readily grant indeed that he had sufficiently prov'd before, from the Petition of the Bishops which he publishes at large, (o) that the Spiritual Lords, as he says, did not persuade the Queen to prevent the passing of this Bill; but us'd their best Endeavours to promote it, and obtain the Royal Assent. (p) And had it pass'd as it first came to the House of Lords, it might have answer'd their End. But it should have been remembred, that though they were for the Bill in 1566, as it first went up to the House of Lords, yet there it was alter'd, and miscarried: And the very same Bill as it was then alter'd, being brought into the House of Commons in 1571, pass'd both Houses, but was not so much to the Gust of several of the Bishops, and those of the Clergy that affected *Domination*, as if it had pass'd at first. And yet failing here, they were still in hopes of compassing their Design, by the Canon which they pass'd afterwards in Convocation. The Bill which they were for, requir'd an Assent and Subscription to *all the Articles* in the Lump, and without any Exception: But the Bill as it was alter'd, and the Act as it pass'd, (perhaps it would not be a mighty Difficulty to tell by whose Influence) was for an Assent and Subscription, to the *Doctrinal Articles only*. To keep him (if it be possible) from saying again, in his ill-natur'd Way, that *I was resolv'd to brand the Bishops, though I had not Patience enough to Work up my Malice to an Appearance of Truth*, (q) I shall add, that Mr. Robert Beal who was at that Time a noted Man, Clerk of the Council, and one of good Learning, and a considerable Interest, made an Apology for his Actions in the Parliament of 1592, in a Letter to a certain noble Lord, in which he says, that the Statute of the 13th, did require a Subscription to the Articles of Faith ONLY; and that he had heard it credibly reported, that it appear'd by the Records, that the Limitation was thought meet to be inserted (*viz. ONLY*.) by the Lords in the higher House, when as the Bill had pass'd the lower House in more general Terms. \**

Bz

But it seems the Doctor does not know what to make of my affirming that *the Act requires the Clergy to subscribe to those Articles only, that concern the true Christian Faith, and Doctrine of the Sacraments, and that this Subscription pass'd smoothly: Whereas the Convocation made a Canon to oblige to a Subscription to all the Articles, as well those relating to Rites and Ceremonies, Order and Polity, as those that concern'd the Christian Doctrine of the Sacraments; and that this Subscription was refus'd by many, because of what was added in the 20th Article, (r) &c.* And he tells me that he shall soon shew that *the aforesaid Statute obliges the Clergy to subscribe all the 39 Articles.* But he not having done it as yet, as far as I can judge; I think myself to be still at Liberty to deny it. He declares he knows of no *double Subscription.* But if it was one Sort of Subscription that was requir'd by the Act of Parliament, and another that was required by the Canon of 1571; and a Number could freely yield to the former, and yet were not to be persuaded to yield to the latter, there certainly was a double Subscription. He says, that *with my Leave, the Subscription that was requir'd by the Canon, was the very same that was requir'd by the Statute too.* But this is what I can by no Means allow, till I see better Evidence produc'd than as yet appears. Mr. Selden says, *there is a Secret concerning these Articles. Of late Ministers have subscrib'd to all of them, but by Act of Parliament that confirm'd them, they ought only to subscribe to those Articles which contains Matter of Faith and the Doctrine of the Sacraments.* And he adds, that this appears by *the first Subscriptions.* \* And were these first Subscriptions consulted, they might perhaps give us Light in this Matter. If they were limited and confin'd to such Parts of the *Thirty-nine Articles*, as contain only *Matter of Faith, and the Doctrine of the Sacraments*, it must be because the Law was at first understood to relate only to such of the *Thirty-nine Articles* as come under one of those Heads.

(r) Essay, p. 377, 378.

However that which I have represented, was the real State of the Case, I shall now set myself to prove from several Things in Concurrence. And ;

1. I argue from the Words of the Act of Parliament, compar'd with the Words of the Canon.

As to the *Act*, that runs thus :

“ That the Churches of the Queen's Majesty's  
 “ Dominions, may be serv'd with Pastors of sound  
 “ Religion, be it enacted by the Authority of this  
 “ present Parliament, that every Person, &c. which  
 “ doth or shall pretend to be, a Priest or Minister  
 “ of God's Holy Word and Sacraments, by Reason  
 “ of any other Form of Institution, Consecration,  
 “ or Ordering, than the Form set forth by Parlia-  
 “ ment, in the Time of the late King of most wor-  
 “ thy Memory, King *Edward* the Sixth, or now us'd  
 “ in the Reign of our most gracious Sovereign Lady,  
 “ before the Feast of the Nativity of CHRIST,  
 “ next following ; shall in the Presence of the Bi-  
 “ shop, or Guardian of the Spiritualities of some  
 “ one Diocese, where he hath or shall have Eccle-  
 “ siastical Living, declare his Assent, and subscribe  
 “ to *all the Articles of Religion, which only concern*  
 “ *the Confession of the Faith, and the Doctrine of the*  
 “ *Sacraments, comprised in a Book imprinted, intitu-*  
 “ *led, Articles whereupon it was agreed, &c.*

The Canon which pass'd, April 3. 1571, runs thus :

“ Every Bishop before the first Day of *September*  
 “ next, shall call unto him the publick Preachers,  
 “ such as shall be in his own Diocese, and shall re-  
 “ quire again of them, their Licenses for Preach-  
 “ ing, which they have, sign'd with any Authentical  
 “ Seal, which they shall retain with themselves, or  
 “ else abolish. After prudent Choice made of them,  
 “ he shall give readily again new Licenses, to them  
 “ whom he shall find able to that great Office, in  
 “ respect of their Years, Doctrine, Judgment, Ho-  
 “ nesty of Life, Modesty and Gravity : And yet so  
 “ that they first subscribe, to the Articles of Christian  
 “ Religion,

“ Religion, publickly approved in the Synod, and  
 “ that they make Promise, willingly to maintain and  
 “ defend that Doctrine, which is contain’d in them  
 “ as most agreeable to the Verity of GOD’s Word. \*

I should think that any one that was not unwilling to see it, might discern a manifest Difference between these two Injunctions. They differ,

1. As to the Time of their taking Place: Which is to the latter of them was to be before the First of September 1571, whereas with respect to the former, any Time before the *Christmas* following was sufficient.

2. As to the Parties concern’d: The latter referring to all Ministers in the general, to whom the Bishops should give new Licenses; but the former to such only, as *pretended to be Ministers, by any other form than that of the Establish’d Church of England; .e.* that were ordain’d either in Scotland, or Holland, or other foreign Churches.

3. As to the Thing requir’d. The latter insists upon a Subscription to the Articles, *simply, and without any Distinction at all*; whereas the former requires a Subscription *to all the Articles of Religion which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments.* And I cannot see how any Sense can be made of the Word *only* in the Act, without here allowing for a Difference. Dr. Bennet quibbles in the Matter, and says that the Word *only* is an *Adverb demonstrative, not restrictive.* But in my Apprehension, that Criticism on the Word *only*, does but *demonstrate* the Doctor’s Unwillingness to be convinc’d, or restrain’d. Mr. Collier appears much more frank: For he so much differs from the Doctor, that he owns that *by this RESTRICTION in the Word ONLY, all Articles relating to the Homilies, the Ordinal, the Church’s Power in imposing Rites and Ceremonies, and her Authority in Controversies of Faith, seem omitted on*  
 I 2 *Purpose,*

\* And the 36th Canon of 1603 requires all the Clergy to subscribe, *willingly and ex animo*, and to acknowledge all and every Article, to agreeable to the Word of GOD.

*Purpose, as if it had not been the Design of the Statute, to bring these Articles within the Subscription:\** Tho' he afterwards quotes an Authority upon it, that shall be consider'd presently. And I must own, that notwithstanding all that has been advanc'd by the Doctor to the contrary, I take the inserting the Word *only*, for a full Proof, that the Parliament was for more Lenity, than the Body of the Convocation. The latter were for a Subscription to all the Thirty-nine Articles without the least Exception: Whereas the former were satisfy'd with a Subscription of those Articles, *which only concern'd the Confession of the true Christian Faith, and the Doctrine of the Sacraments.*

And I shall add, that I think M. Des Maizeaux in his Historical and Critical Account of the Life and Writings of Mr. William Chillingworth † offer'd that which I take in this Case to be very considerable. He says that the Restriction is not barely in the Word *only*. It would still subsist, tho' that Word were left out. For to say that every Minister *shall declare his Assent and subscribe to all the Articles of Religion which . . . concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, compriz'd in a Book imprinted, intituled ARTICLES, &c.* evidently limits and determines the Assent and Subscription to such Articles in that Book, as concern the two Heads mention'd, and dispenses with assenting and subscribing to the other Articles in the same Book. The Word *only* was added to inforce the Limitation, and put it out of all Manner of Doubt or Exception. But at the same Time that Word, with the Word *all* just before it, have thrown a Sort of Uncouthness in that Sentence, such as may be seen in other Acts of Parliament where Clauses are added.

2. I argue in this Case, from the discover'd Sense of some, that I think may be justly reckon'd likely to have had as right a Notion of these Matters, as Dr. Bennet. And here I shall begin with a remarkable

\* Eccles. Hist. of Great Britain, Vol. II. p. 530.

† Page 65.



the Speech, made in the House of Commons in  
 1640, in which there is this Passage. " And to say  
 by this way, Sin which did much pre-  
 judice to the Church, and to the State, was  
 the sin of the Ministers, being ignorant and  
 careless, as he hath furnished with such  
 words to call us to true Repentance, for our  
 sake, but for not conforming themselves to  
 the Subscription limited in the Statute made in the  
 seventh Year of the late Queen Elizabeth of mem-  
 ory, thereby making the Law of the Church and  
 Commonwealth to jar: Which to reform, we made a  
 Law for Subscription, agreeing to the Intent of the  
 said Statute, which every wise Man will approve,  
 and willingly subscribe unto; whereby much Peace and  
 Unity would grow in the Church and Commonwealth,  
 and be an Occasion that many Subjects might be well  
 taught the Means of their Salvation, who now want  
 sufficient Knowledge of the Word of God to ground  
 their Faith upon. It is true King James appeared not  
 have been well pleas'd with, this and other  
 passages of this Nature, in that House of Commons,  
 and therefore the Parliament was dissolved soon af-  
 ter. But such a Speech as this I only think that  
 was uttered at that Time had a very different  
 effect, from Dr. Hensler, notwithstanding his  
 eloquence, and assuming Confidence.

Nor can I help lay up Speeches on the Golden Au-  
 ditory, tho' the Doctor should be ever so away.  
 But learned Gentleman says, that of late, Minis-  
 ters have subscrib'd to all the Articles; but by Act  
 of Parliament that confirm'd them, they ought only  
 to subscribe to those Articles, which contain Mat-  
 ters of Faith, and the Doctrine of the Sacraments,  
 as appears by the first Subscriptions. † The Doc-  
 tor says, we are persuaded the Editor has herein  
 misrepresented him. † But I take that to be, be-  
 cause he is unwilling to believe any Thing that

(1) *May, 1640.*

13

111.15

\* This Speech is to be met with in a Copy of some early Proceedings,  
 the Introduction, May and English Church of Commons, in the last Con-  
 vention. Printed, 1641. 10. 1. 1. 1.

† Table Talk, London. 1716. 1. 3

makes against him. I can see no Way of clearing this, but by producing the first Subscriptions.

Both Mr. Collier in his *Ecclesiastical History*, and Dr. Bennet in his *Essay*, appeal in this Case to Sir Edward Coke. Mr. Collier says, that it was the Meaning of the Legislature, that Subscription should be made to the Articles without any Exception, is made good by Sir Edward Coke's Authority. \* But it is as Mr. Selden asserts, the contrary to this appears by the first Subscriptions, even this Authority, as great as it appears, comes to nothing. And besides, I cannot tell, whether or no this Authority is in itself so great, as that it must necessarily carry it from Mr. Selden. For I have read, that Time has been, when Sir Edward Coke, as great a Lawyer as he was, being brought to his Knees at the Council Table, was commanded to a private Life: And ordered in his Retirement to review his Books of Reports, which the King was inform'd, had many extravagant Opinions, publish'd for positive and good Law. † But I never read any Thing of this Nature, with Respect to Mr. Selden, or that his Law was called in Question by the Civil Authority.

But then the Doctor says, if Mr. Selden's Authority was vastly greater than it is; yet surely that of all the Judges of England, will ever balance it. (i) Which is a Thing that I must confess I should not offer to call in Question, if all the Judges in a Body, had given their positive Judgment, in the Matter that is here debated. But really I find, that the Case of *Smith* which is mentioned, in which Case it was that my Lord Chief Justice Coke, gave the Opinion of *Wray* Chief Justice in the *Kings Bench*, and the concurrent Resolution of all the Judges of England, does not come up to the Matter that here falls under our Consideration. It is appealed to, both by Mr. Collier, ‡ and the Doctor too. (u) But as far as I can judge it will not answer the Purpose for which they mention it. For

(i) Essay, p. 410.

(u) p. 409.

\* See the *History* of the  
 † See the *History* of the  
 ‡ See the *History* of the

705.

The first of these was the fact that the United States was a new country, and as such it was not bound by the traditions and customs of the old world. This was a great advantage, for it allowed the United States to develop its own unique system of government and society. The second was the fact that the United States was a large country, and as such it was able to attract a large number of immigrants from all over the world. This was a great advantage, for it allowed the United States to develop its own unique culture and identity. The third was the fact that the United States was a free country, and as such it was able to develop its own unique economy and society. This was a great advantage, for it allowed the United States to develop its own unique system of government and society.

The fourth was the fact that the United States was a young country, and as such it was able to develop its own unique system of government and society. This was a great advantage, for it allowed the United States to develop its own unique system of government and society. The fifth was the fact that the United States was a free country, and as such it was able to develop its own unique economy and society. This was a great advantage, for it allowed the United States to develop its own unique system of government and society.

" and Clergy, that none should be admitted from  
 " thence forth into Holy Orders, till he had first subscrib'd  
 " the same; and solemnly oblig'd himself to defend  
 " the Things contain'd, as consonant in all Points to  
 " the Word of God. But by the first Branch of the  
 " Act of Parliament, Subscription seem'd to be no  
 " otherwise requir'd, than to such Articles alone as  
 " contain'd the Confession of the true Christian Faith,  
 " and Doctrine of the Holy Sacraments. Whereby  
 " all Articles relating to the Book of Homilies, the  
 " Form of consecrating Archbishops and Bishops, the  
 " Church's Power for imposing new Rites and Cere-  
 " monies, and retaining those already made, seem-  
 " ed to be purposely omitted, as not within the  
 " Compass of the said Subscription. And although  
 " no such RESTRICTION do occur in the fol-  
 " lowing Branches, by which Subscription is requir-  
 " ed indefinitely unto all the Articles, yet did the first  
 " Branch seem to have such Influence upon all the  
 " Rest, that it was made to serve the Turn of the  
 " Puritan Faction, whensoever they were call'd up-  
 " on to subscribe, &c. \*

Such was the Temper of Dr. Heylin, that we may  
 be assur'd he would have clear'd this Matter up, and  
 prov'd that the Puritans had no Right to that Favour  
 which they pleaded for, from the Statute, of an Ex-  
 ception from an Obligation to any other Subscrip-  
 tion, than only to the Articles that contain'd the Con-  
 fession of the true Christian Faith, and Doctrine of  
 the Sacraments. And since he was not able to do  
 it, Dr. Bennet might as well have spar'd his Pains.  
 And therefore,

3. I shall also argue from the penerally declared  
 Sense of the Puritans, and their Descendants, from  
 the Time of the passing the Act for Subscription in  
 1571, down to the Act for Toleration, in 1689. They  
 have penerally declar'd, upon a Variety of Occa-  
 sions that have occur'd, though they were not  
 of multiplying the same, where the Call was  
 real Necessity, the Call was not  
 were free to subscribe to the Articles  
 and the Sacraments relating to the

they could by no Means yield to that general and indefinite Subscription, to all the Articles without Distinction, that was requir'd by the Canon. And this has commonly pass'd Current; and they have not met with much Oppolition.

The *Admonition*, which was printed in 1571 or 1572, has somewhat in it to this Purpose: And there are several Things that look this Way, in the *Para of a Register*. As in the *Practices of Prelates against godly Ministers, &c.* \* and oft elsewhere. Mr. Henry \* p. 295: Smith, Preacher at St Clement's without Temple-Bar, being suspended by Bishop Aylmer in 1588, among other Things, for not subscribing, made this Answer: *I refuse not to subscribe to any Articles which the Law of the Realm doth require of Men of my Calling; acknowledging with all Humbleness and Loyalty, her Majesty's Sovereignty in all Causes, and over all Persons, within her Highness's Dominions; and yeilding my full Consent to all Articles of Faith and Doctrine, taught and ratify'd in this Church, according to a Statute in that Behalf provided, the 13th Year of her Majesty's Reign. And therefore beseech his Lordship, not to urge upon me any other Subscription, than the Law of God, and the Laws positive of this Realm do require.* \*

Mr. Walter Travers also, who as we are told by Dr. Fuller, † had been seven Years together Lecturer in the Temple, (refusing all presentative Preference to decline Subscription) and liv'd domestick Chaplain in the House of the Lord Treasurer Cecil, being Tutor for a Time to Roberts his Son, afterwards Earl of Salisbury; cannot well be suppos'd to have been ignorant in these Matters. He in the Supplication which he made to the Council, about the Year 1591, or 1592, upon Occasion of the Differences that arose between him and Mr. Hooker, intimates that the Archbishop of Canterbury, refus'd to give him his Commendation to the Gentlemen of the Temple, unless he would subscribe: And his Answer was that he agreed to subscribe, according

to

\* *Step. Aylmer*, p. 155, 156.

† *IX.* p. 214.

*ibid.*, p. 490.

and to the Statute provided in that Act, he refused to be required for subscribing to any other, which he could not in Conscience do, either in the Temple, or for any Place in the Church. & which Mr. Hooper took not the least Notice in his Answer, though considering the Keenness of Spirit he discovers in his Reply 'as meek a Man as he was' he had been likely enough to have made some Return, had he had any Thing that was material to offer.

In 1688: thirteen Ministers subscribed to the Articles in these very Words; *we do Consent wholly to the Thirty Nine Articles, agreed on by the Archbishops and Bishops, &c. &c. which do much &c. concerneth Faith and the Sacraments therein.* \* Mr. Dudley Fenner speaking of the Subscription which was required by the Bishops of the Thirty-nine Articles of Religion as a Thing that was more than the Act of Parliament would warrant has these Words: For says he, neither is it a *Formal* thing, nor any *fouling that Way*, doth that *any* *Subscription*, or *Assent*, farther than to *the* *Doctrine of Religion*, which only Concern the *Doctrine* and *Faith*, and the *Doctrine* of the *Sacraments*, contained in a *Book* intituled, *Articles*, &c.

Another Name, who was a considerable Minister, has this Expression: *We do Consent to the Thirty Nine Articles, as they are contained in the Statute provided; viz. in that Statute which doth require the Confession of the true Doctrine of the Sacraments, &c. &c.* In the Preface to his Answer to the Articles, which was published in 1688, and is in the following Words: *I have taken the Liberty to add some Remarks upon the Statute, which doth require the Confession of the true Doctrine of the Sacraments, &c. &c.*

might subscribe thereto, according to the Statute. \* And in the same Preface also, he mentions some Brethren that said, *We have always been ready to subscribe to the Articles of Religion, concerning the Doctrine of Faith, and of the Sacraments, which is all that is required by Law.* † And the Brethren in Devonshire and Cornwall said, we are ready to subscribe to the Third, which concerneth the Book of Articles of Religion, so far as we are bound by Statute, concerning the same: viz, as they concern the Doctrine of the Sacraments, and the Confession of the true Faith. And twenty two London Brethren told King James to his Head, how the Subscription he called for, was more than the Law requir'd.

Dr. Fuller also expresses the common Sense of the Brethren in these Words: *If Subscription to the Articles of Religion, and to the Book of Common Prayer shall be again urged, it is thought that the Book of Articles may be subscrib'd unto, according to the Statute of the thirteenth of Elizabeth, that is, unto such of them only, as contain the Sum of Christian Faith, and Doctrine of the Sacraments.* \*

Dr. William Ames in his *fresh Suit against Ceremonies*, † expressly distinguishes between *Legal Subscription*, and *Canonical Subscription*, and intimates that the Parliament itself in 1610 made that Distinction, in a Petition to King James. The Passage runs thus. ‡ “Whereas also divers painful and learned Pastors, that have long travel'd in the Work of the Ministry, with good Fruit and Blessing of their Labours, who were ever ready to perform the *Legal Subscription* appointed by the Statute of 13th Eliz. which only concerneth the Confession of the true Christian Faith, and Doctrine of the Sacraments, yet for not conforming in some Points of Ceremony, and refusing the Subscription directed

*Preface.* S. 10.

-k IX. p. 140.

† *Ibid.* S. 31.

[illegible]



*expressly, all urging of Subscription, above that appointed by the 13th Eliz, which only concerneth Confession of the true Christian Faith, and Doctrine of the Sacraments.* † To which I do not know that any satisfactory Answer has been given to this Day.

It would be no difficult Thing to shew that the same Notion about the Difference between *legal and canonical Subscription* obtain'd among the Non-conformists all along the rest of the Reign of King Charles I, and after the Restoration too, and was never fully answer'd, by those who took upon them to oppose it. And in the several Attempts in order to a Coalition or Comprehension that were made in the Reign of King Charles II, Care was still taken to make the Dissenters easy upon this Head of *Subscription*, by taking off the Addition that was made by the Canon, to the Act of Parliament in 1571. And at the last, after the Glorious Revolution in 1688, those of the Puritanical Stamp effectually carried their Point, and had Liberty granted them by the *Act of Toleration*, to exercise their Ministry publicly, upon subscribing only to those Articles of Religion, which concern'd the Confession of Faith, and Doctrine of the Sacraments; being wholly excus'd from subscribing *Art. 20*, about the Power of the Church, and also the 34th, 35th, and 36th Articles.

It is hard to suppose, that Dr. Bennet who had taken so much Pains about the *Articles*, and spent so much Time in searching into their History, and the several Particulars that relate to them, should not be aware of all this: And if he was aware of it, in making so strange of it, any Man (I should think) would be apt to suspect, must be with a Design to impose upon his Readers.

having said, that the Convocation in 1571 was to oblige to a Subscription to all the relating to Rites and Ceremonies, those that concern'd the Christian of the Sacraments: And that because of what was added in

The Year 1704 the 23<sup>d</sup> of January 1704 :  
 I received, by Post, a Letter from a Gentleman  
 of the County of Middlesex, who writes me, that he had  
 lately received from the Reverend Father, a  
 Book, containing the Christian's Faith,  
 & the Sacraments: And that this was a  
 Translation of the same into Latin, and  
 the 24, 25, 30. Now for the May 1704  
 not known: Nor indeed am I much concerned  
 when he mixes with so much Admiration  
 about the Controversies, which are  
 the more strange, I take the Freedom  
 as my Advice, in order to the completion  
 here, to return a clear and full Answer  
 publish'd not long since, which is called  
 the Christian's Faith, on the Trinity, the  
 Church of England; wherein it is shew'd  
 this Name, the Church has Power to do  
 Ceremonies, and Austerity in Customs  
 inserted in the 20th Article, is not a  
 Practice, as they were established by Act of  
 the 13th of Eliz, or agreed on by the C  
 1562 and 1571. And this I thought  
 so, because an handsome Answer  
 will be very much for his own  
 for the Credit of his Church  
 but not a little to many People

While yet he appears to have been as intent, busy and solemn, when he was employ'd about them, as if he had been setting out the just Limits and Boundaries, of Kingdoms, States, and Empires.

But the Doctor it seems after all, cannot dismiss me without one spiteful Suggestion more, and *shewing how prettily I can falsify, what I cannot but have read.* (a) But he would have done well to have

(a) p. 379.

added, that he undertook to shew this, only upon Condition that his Conjectures might be allow'd to pass for full and sufficient Proof, which every one perhaps may not readily fall in with: And yet really without this, what he offers, stands for nothing, and cannot answer his End. He says *he is fully persuaded*

(b) (there is his Evidence upon which he grounds his Charge against me as a Falsifier) *that the four*

(b) Essay, p. 380.

Articles I mention, a Subscription to which was in

1573 requir'd by Archbishop Parker, and several

other Diocesans, *are no where extant, but in the Pa-*

*per of Mr. Deering's, which is printed in the Part of*

*the Register, p. 81, &c. and that I transcrib'd them*

*from thence: And he bids me deny it if I can. For*

*my part I cannot be positive at this Distance of*

*Time, so as with Certainty to say, from whence I*

*transcrib'd them; nor do I apprehend it of any*

*very Consequence. He it seems is of another Mind,*

*therefore cries, pray observe the Consequence. I*

*am free to it: He has made such small Earn-*

*est, that he has his Liberty to make the*

*what-ever he can for me*



several upon a Subscription to A  
tary, and to did other Bishops  
particular Bishop acted or alter  
particular according to Circumstance  
comes to see Mr Morris's Papers,  
Went on this so that either he  
was in Charge of Falsifying, or  
a letter to a

If he looks into *Falsify*, \* he  
will see of the Countess of Kent, re  
to certain Articles, concerning  
the same and concerning no Co  
Went on this in the Book of  
an Administration of the Sacram  
a note of Bishops Priests and I  
the same of Things in the  
of a Kingdom, to be agreeable  
a letter to a. And the very same  
a letter to a. were proposed  
at a time of a letter to a. in  
a letter to a. of a Kingdom, where  
the same, *Falsify* or of a  
a letter to a. of a Kingdom, where  
the same, *Falsify* or of a  
a letter to a. of a Kingdom, where  
the same, *Falsify* or of a

say any thing of considering and comparing the Articles which Mr Dering, Mr. Greenham, and Mr. Johnson were call'd upon to subscribe: And should offer to intimate that they differ'd in several things one from another: And yet really that was the common Way, as is known to any Man that knows any thing of the Particulars of those Times. But for his Part, he cannot believe that I ever saw the Articles that were offered to Mr. Greenham. Poor Man! I would fain know what he takes himself to be! He cannot believe! Why then he may e'en let it alone, and if he thinks good, applaud himself in his Incredulity. He adds, *Let him refer to the place if he ever did.* Wonderful civil I confess, and Dictator like. What an unhappy Man was I that I should neglect answering his Letters, and that Way forfeit this most ingenious Gentleman's Favour to such a Degree, as to provoke him to tell all the World, that my *positive Affirmation* stands for nothing with him! He it seems has not seen the Articles offered to Mr. Greenham. But what of that! I have seen a great many more things than he is aware of; a great many things that never came in his Way, notwithstanding his busy Searches. He talks of the *first Part of a Register*, which perhaps he may have in his Possession, though it is really very scarce: But I have seen a *second Part*, which is much scarcer, and was never yet printed: Nay I have not only seen it, but had it for a considerable Time in my Possession; and Mr. Serje then saw it too, and from thence transcrib'd some things for his own Use. I have seen great many different Sets of Queries, sent to Ministers in those Times; and by what follows the Palatine he has cavil'd at, in my *second Defence of Moderation*, he might easily perceive, that several *Forms* of Subscription, that were made and used in those Days, have fallen into my Hands. In abundant Civility, he may tell me to be real: He looks upon And he may do just as his own dear Self, in I am not disposed to him Disturbance. Upon

Upon the whole, he tells me, that he thought himself oblig'd to lay open my most foul Practices, for fear many Readers should depend upon my Veracity. What most oblig'd or induc'd him to take the Method he has purtu'd, he may know best; though I believe most People will be apt to think, he acted just as his splenetick Nature led him, without much considering the Consequences. And now that he has given himself Vent so plentifully, I can without the least Concern about the Issue, leave it to the Readers to judge between him and me, not only as to Veracity, but also as to Civility, and Candour, and common Honesty, and what else he pleases; and particularly whether after all his Blustering, he has expos'd me or himself the most. With an Appearance of Solemnity, after the *Atterburian* Mode, with which he both begins and ends, he declares he was really asham'd to find such Abominations in the Writings of one that professes himself a Christian. But by this Time, (if he is not too much harden'd,) he may perhaps see Cause to be really asham'd upon another Account; being made sensible that by multiplying his vile Insinuations, where there was not the least Occasion for them, he has given the World so black a Character of himself, that in all Probability, his Applause for the future will be more dreaded than his Reflections, and it will be esteem'd an Honour to have no Share in his Favour. He seems to be in some Fear, that if he had not attack'd me, People might be inclin'd to distrust such Particulars as he had establish'd, (or rather endeavour'd to establish) in his Book. And the Matter will not in my Opinion be much mended, if after so much Pains taken, he should find that People are inclin'd to distrust what ever comes from him; and perceive that (as he himself says of another Gentleman) he has taken great Pains to purchase universal Contempt. (c)

See Pref. Ep.  
P. 271.

(d) Essay p.

(e) p. 322.

He signifies that he at first intended me, if I would to wipe off the Reproach which he was casting upon him; (d) And then he intended to do myself Justice; (e) i. e. that he intended to do myself Justice which

has done his utmost to provoke me to it. I confess, I very much question, whether if, with all the ill Nature he is Master of (I reckon few there out do him) could he more provokingly, or have mingled more Link, than he has done in this whole

I have before now known some of our great Writers, that have dar'd those who've set themselves to oppose to make a Cause, who have seen Cause enough to regard.

That I could be free with, I would give Time to come, not to be so very busy in Quarrels, or challenging Persons to fight him: And to let those alone, that are to take his own Way; and discover no more to give him any Uneasiness.

May a little conform to him in the final will venture to say, that I cannot but think of an who pours out the most flaming Slanders in this plentiful Manner on those who did him any Injury, and inveighs so against one who has as good a Right to his own Thoughts, and to publish himself; does but act like himself, in quarrelling with his honest Neighbours, to the tiring out of all that have any to do with him, with his endless Strife and Contentions. But I as well as many others that bear witness, cannot help thinking, that it would be to the disadvantage of one of his Character and Profession to consider, that the Wisdom that is first pure, then peaceable, gentle, unfeigned, full of Mercy and good Partiality, and without Hypocrisy.

*Postscript.*

Upon the whole, he tells me, that he *thinks himself oblig'd to lay open my most foul Practices* *for, unwary Readers should depend upon my Ver-* What most oblig'd or induc'd him to take the method he has purfu'd, he may know best; tho' I believe most People will be apt to think, he is just as his splenetick Nature led him, without considering the Consequences. And now that I have given himself Vent so plentifully, I can without least Concern about the Issue, leave it to the Reader to judge between him and me, not only as to *city*, but also as to Civility, and Candour, and common Honesty, and what else he pleases; and particularly whether after all his Blustering, he has impos'd me or himself the most. With an Appearance of Solemnity, after the *Atterburian* Mode, which he both begins and ends, he declares he *really asham'd to find such Abominations in the Works of one that professes himself a Christian.* But by Time, (if he is not too much harden'd,) he may perhaps see Cause to be *really asham'd* upon another Account; being made sensible that by multiplying his vile Insinuations, where there was not the Occasion for them, he has given the World so true a Character of himself, that in all Probability Applause for the future will be more dreaded than his Reflections, and it will be esteem'd an Honour to have no Share in his Favour. He seems to have some Fear, that if he had not attack'd me, I might be *inclin'd to distrust such Particulars as I have establish'd*, (or rather endeavour'd to *establish*) *Book*. And the Matter will not in my Opinion much mended, if after so much Pains taken should find that People are *inclin'd to distrust* ever comes from him; and perceive that (as himself says of another Gentleman) he has *great Pains to purchase universal Contempt.* (c) He signifies that he at first *intreated me, if I would wipe off the Reproach which he was casting* (d) And now he *invites me, to do myself Justice* *him*; (e) and he says he does it *heartily*: As I told me, that as far as good Manners would permit, which all the World can bear witness he has

16 Pref. Ep.  
P. xvi.

14 Essay P.  
34.  
(10) P. 382.





## *Postscript.*

**I** THINK it not amiss to certify, all whom it concern, that these *Remarks upon the Essay of Dr. Bennet*, were drawn up and finish'd, long before I had the Sight of the true Copy of a Letter from a Parson to his Parishioners, and the Parson's Answer, which have been lately publish'd: And if I was in Dr. Bennet's Case, I should think the World might justly expect from me as good a Reply to that Answer as I was able to give, and I must necessarily suffer in my Credit and Reputation as long as such a Reply was wanting.





A N  
N D E X  
O F T H E  
M E S o f t h e P E R S O N S  
E J E C T E D o r S I L E N C ' D  
B Y T H E  
*Act for Uniformity.*

ere refers to the *Account* I publish'd before,  
Pages of which are referr'd to.  
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